

EDUCATION

*C.O.P.E.C. COMMISSION
REPORTS*

VOLUME I. THE NATURE OF GOD AND HIS
PURPOSE FOR THE WORLD

- „ II. EDUCATION
- „ III. THE HOME
- „ IV. THE RELATION OF THE SEXES
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- „ VI. THE TREATMENT OF CRIME
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THE CHURCH
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OF THE SOCIAL EFFECTS
OF CHRISTIANITY

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EDUCATION

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BASIS

THE basis of this Conference is the conviction that the Christian faith, rightly interpreted and consistently followed, gives the vision and the power essential for solving the problems of to-day, that the social ethics of Christianity have been greatly neglected by Christians with disastrous consequences to the individual and to society, and that it is of the first importance that these should be given a clearer and more persistent emphasis. In the teaching and work of Jesus Christ there are certain fundamental principles—such as the universal Fatherhood of God with its corollary that mankind is God's family, and the law "that whoso loseth his life, findeth it"—which, if accepted, not only condemn much in the present organisation of society, but show the way of regeneration. Christianity has proved itself to possess also a motive power for the transformation of the individual, without which no change of policy or method can succeed. In the light of its principles the constitution of society, the conduct of industry, the upbringing of children, national and international politics, the personal relations of men and women, in fact all human relationships, must be tested. It is hoped that through this Conference the Church may win a fuller understanding of its Gospel, and hearing a clear call to practical action may find courage to obey.

GENERAL PREFACE

THE present volume forms one of the series of Reports drawn up for submission to the Conference on Christian Politics, Economics and Citizenship, held in Birmingham in April 1924.

In recent years Christians of all denominations have recognised with increasing conviction that the commission to "go and teach all nations" involved a double task. Alongside of the work of individual conversion and simultaneously with it an effort must be made to Christianise the corporate life of mankind in all its activities. Recent developments since the industrial revolution, the vast increase of population, the growth of cities, the creation of mass production, the specialisation of effort, and the consequent interdependence of individuals upon each other, have given new significance to the truth that we are members one of another. The existence of a system and of methods unsatisfying, if not antagonistic to Christian life, constitutes a challenge to the Church. The work of a number of pioneers during the past century has prepared the way for the attempt to examine and test our social life in the light of the principles revealed in Jesus Christ, and to visualise the requirements of a Christian civilisation. Hitherto such attempts have generally been confined to one or two aspects of citizenship; and, great as has been their value, they have plainly shown the defects of

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sectional study. We cannot Christianise life in compartments: to reform industry involves the reform of education, of the home life, of politics and of international affairs. What is needed is not a number of isolated and often inconsistent plans appropriate only to a single department of human activity, but an ideal of corporate life constructed on consistent principles and capable of being applied to and fulfilled in every sphere.

The present series of Reports is a first step in this direction. Each has been drawn up by a Commission representative of the various denominations of British Christians, and containing not only thinkers and students, but men and women of large and differing practical experience. Our endeavour has been both to secure the characteristic contributions of each Christian communion so as to gain a vision of the Kingdom of God worthy of our common faith, and also to study the application of the gospel to actual existing conditions—to keep our principles broad and clear and to avoid the danger of Utopianism. We should be the last to claim any large or general measure of success. The task is full of difficulty: often the difficulties have seemed insurmountable.

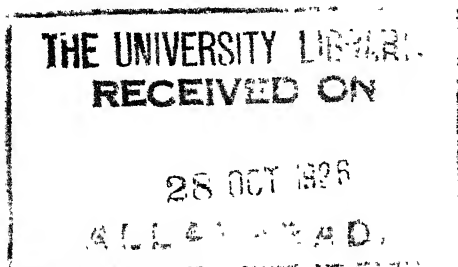
But as it has proceeded we have discovered an unexpected agreement, and a sense of fellowship so strong as to make fundamental divergences, where they appeared, matters not for dispute but for frank and sympathetic discussion. Our Reports will not be in any sense a final solution of the problems with which they are concerned. They represent, we believe, an honest effort to see our corporate life

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steadily and whole from the standpoint of Christianity; and as such may help to bring to many a clearer and more consistent understanding of that Kingdom for which the Church longs and labours and prays.

However inadequate our Reports may appear—and in view of the magnitude of the issues under discussion and the infinite grandeur of the Christian gospel inadequacy is inevitable—we cannot be too thankful for the experience of united inquiry and study and fellowship of which they are the fruit.

It should be understood that these Reports are printed as the Reports of the Commissions only. The resolutions adopted by the Conference on the basis of these Reports will be found in *The Proceedings of C.O.P.E.C.*, which also contains some cross-references to the series of Reports.



LIST OF COMMISSION MEMBERS

The Commission responsible for the production of this Report was constituted as follows :—

Chairman :—THE RT. REV. THE LORD BISHOP OF LIVERPOOL,
D.D. (DR. DAVID).

Formerly Assistant Master at Bradfield and Rugby; Fellow of Queen's College, Oxford; Headmaster of Clifton and Rugby, and Bishop of St. Edmundsbury and Ipswich.

Members of the Commission :—

ALINGTON, THE REV. DR. CYRIL A.

Headmaster of Eton College; Chaplain to the King; formerly Headmaster of Shrewsbury School.

*BOMPAS-SMITH, PROFESSOR, M.A.

Professor of Education, Manchester University.

BROWNE, THE REV. FATHER H., S.J., M.A.

Formerly Professor of Greek, National University of Ireland.

COWAN, MISS M. G., M.A.

Convener of Higher Education Committee, Edinburgh Education Authority; Member of National Committee on Training of Teachers, Scotland.

EVANS, C. I., Esq., M.A.

Headmaster of Leighton Park School.

FLEMING, HORACE, Esq., J.P.

J.P. for Birkenhead; Founder and Hon. Warden of Beechcroft Settlement, Birkenhead; Joint Secretary for Adult Education.

GARNETT, JAMES CLERK MAXWELL, Esq., C.B.E., M.A., Sc.D.,

Barrister-at-law; Secretary of the League of Nations Union; formerly Examiner, Board of Education; late Principal of the College of Technology, Manchester, and Dean of the Faculty of Technology in the University of Manchester; Publications: *Education and World Citizenship* and papers on philosophical and psychological subjects, etc.

LIST OF COMMISSION MEMBERS

- HENDERSON, R. B., Esq.
Headmaster of Alleyn's School, Dulwich; formerly Assistant Master at Rugby School.
- HUGHES, W. R., Esq., M.A.
Secretary of the Welwyn Garden City Educational Association.
- JACKS, M. L., Esq.
Headmaster, Mill Hill School.
- *LEE, Miss HETTY.
Organizing Secretary Sunday Schools National Society.
- *LYTTELTON, THE HON. THE REV. EDWARD, D.D.
Formerly Headmaster Haileybury and Eton Colleges.
- *MERCIER, Miss W., M.A.
Principal of Whitelands Training College.
- NUNN, T. PERCY, Esq., M.A., D.Sc.
Professor of Education in the University of London.
- PATE, W. J., Esq., B.A.
National and Educational Secretary Welsh Council of Y.M.C.A.
- PEVERETT, GEORGE, Esq.
Secretary, National Adult School Union.
- POLLARD, F. E., Esq., M.A. (Lond.), Teacher's Diploma (Victoria);
Vice-President, Friends' Guild of Teachers.
- RAVEN, THE REV. C. E., D.D.
Rector of Bletchingley; sometime Fellow and Dean of Emmanuel College, Cambridge; Author of *What think ye of Christ? Apollinarianism*.
- READE, A. R., Esq., M.A.
Late Warden of Mansfield House Settlement.
- ROBERTSON, C. GRANT, Esq., M.A., C.V.O.
Principal of the University of Birmingham.
- SALTER, FRANK REYNER, Esq.
Fellow, Dean, and History Lecturer of Magdalene College, Cambridge; Hon. Treasurer of the W.E.A. (Eastern District).
- SALTER-DAVIES, E., Esq., M.A.
Director of Education for County of Kent. President Elect of Association of Secretaries and Directors of Education.
- SEARLS, T. H., Esq.
Organising Secretary, British Institute of Adult Education.

LIST OF COMMISSION MEMBERS

STREET, MISS FANNY, M.A. (LOND.).

Principal of Working Women's College, Beckenham; formerly student and member of staff at Whitelands and Salisbury Training Colleges; Staff Lecturer in History at Royal Holloway College; member of Board of Studies in History, University of London.

THOMSON, J. S. M., Esq., B.A.

Educational Work Secretary to the Scottish National Council of the Y.M.C.A.

TIPPER, C. J., Esq.

Director of Education, Westmoreland.

WALTERS, MISS PHOEBE M.,

Secretary of the Residential College for Working Women, Beckenham.

WILLIS, Z. F., Esq., M.A.

Personnel and Education Secretary, National Council of Y.M.C.A.

WITTEN, Miss A. M.

Formerly Travelling Secretary for Training Colleges, Student Christian Movement.

YEAXLEE, THE REV. BASIL A., B.A.

Secretary of the Educational Settlements Association.

* Withdrew before the close. The Commission is greatly indebted to these Members for valuable help given.

The Members also wish to record their gratitude to Sir Michael Sadler for a contribution to the material of this Report; and to those Study Groups of Copec, whose Reports have afforded valuable information.

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FOREWORD

A SAYING reported of a prominent member of the British Commonwealth is appropriate to the subject of the following pages, and will be felt by the majority of thoughtful observers to be both singularly true in itself and also stimulating to effort because of the hope which it suggests. It is to the effect that the English people are being overwhelmed by the complexity of our civilisation, and that in the process they are losing hold of fundamentals. What are fundamentals? Addressing as we do the Christian Church, by which we were commissioned and to which we are responsible, we may answer: Fundamentals are basic facts of our relation to God revealed by Christ, or implicitly sanctioned by Him.

This Commission has desired to base its work upon two of these facts, fundamental not only to this part of our inquiry but to the whole of it. The first is that all right living depends on right thinking and feeling, and that all right thinking means thinking rightly about God, discerning His will, disentangling it from the medley of other and competing principles and forces new and old, and making it the supreme criterion of all plans and actions and emotions. The second fact is that we are set in this world to work with God for the accomplishment of that will. He has offered to men a share of His work. But because He has

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made them in His own image He has made them free, and He will at all costs to Himself leave them free to accept their share or reject it as they choose. Those who do accept it must respect its terms. They are not to depend upon their own idea of human welfare, first making their schemes and then calling on God to forward them. Such a proceeding must be wrong even if the schemes seem good and promise rich results. For it contravenes the claim of the transcendent God, it assumes that man knows how to save himself, it ignores the teaching of history, that however clearly man's co-operation is demanded, yet the ultimate deliverance from a huge and complex evil has never been wrought or even foreseen in accordance with a human programme. They are not to dictate to Him what is to be done as if He did not know, but to offer their work to be fitted into His design, and by obeying to carry out His will. ¶

All who hear this call He invites to be members of His Church, the Body of His Son, which He destined to be His instrument of action in the world, and therefore pledged to work for Him. As worker she will be guided in her activities by the imperative necessity of securing such an environment for home and family life, such national conditions, such international relations, as shall make manifest the Presence of God, and promote His purposes and endorse His claims. But the character of all the Church's work for Christ is affected, and indeed determined, by a definite command. She is commanded to teach.

The word in which this command has passed to

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us means to make learners out of men ready to submit not their intellects only but their whole selves to a leader and master of their lives. Individuals and societies, nations and races are to be drawn to the Church, and to accept her guidance, as His disciples were drawn to Christ and learned of Him. Therefore she cannot obey this command merely by repeating injunctions drawn from His recorded words, still less by contenting herself with a continual protest against wrong-doing. She must not neglect the gospel's sterner side, nor yield to the temptation to conceal God's final judgment of persistent opposition to His known will. But as a teacher her first aim must be to understand and believe in the men and women and children God has given her to teach, to achieve her Master's faith in the possibilities of human goodness, to liberate as He did interests and capacities, and to enlist them in a service of perfect freedom, to share His love for those whose goodness is undeveloped or overlaid, and to let this faith and love prevail over her sense of the frailties, the follies and the stubbornness of men. Her outlook and her impact on the world must be that of her Lord when He taught and trusted those on whom His Church was founded to continue this very work of His.

Therefore while she teaches she must learn, ever renewing her study of her Lord, His mind, His ways of working, the justice and the urgency of His demands, striving to attain that knowledge of God which constitutes for us the supreme object and the only hope of life, nay, which is Eternal Life itself. Neither will she neglect the study of the

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world which He made for our discovery and use, to become a training-ground of character for those whom He has called in time to work with Him through all eternity. For this purpose no knowledge, new or old, is alien or indifferent to her. To all adventures of the human intellect as of the human spirit she must open her mind, handling them not for the building up of a body of secular information, but as channels of revelation, and using all knowledge to illustrate divine truth and to promote its acceptance. As her teaching should be the type and pattern for all who teach, so should her learning also be the exemplar of all learning.

If the Church is faithful to her double task of learning and of teaching she may aspire once more to lead the world, bidding her children advance without fear because all things are theirs, and they are Christ's, and Christ is God's, and entrusting herself with them to His promised guidance into the broad realm of truth. The world is in bondage to its complex civilisation: truth is the power which can set it free. The Church's task to-day is to receive the truth as a living, divine thing, and to bring it home to the hearts and minds of each new generation. Only so can she confidently call upon the world to bring its individual and social life into harmony with the discovered will of God.

CHAPTER I

THE TEACHING OFFICE OF CHRISTIANS

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WE begin this part of our great undertaking by reminding ourselves of the centrality of the commission given to the Church of Christ. The solemn words spoken at the very beginning of the ministry, "Ye shall be fishers of men," strike a decisive note. This note is repeated in the lesson of the great miracle of the five thousand, where the words, "Give ye them to eat," may surely assume a more than immediate significance. The answer to the question, "Which is the first and great commandment?" suggests the universal message; and the appeal is repeated in the touching and earnest words to the repentant Peter, and in the Master's closing injunction, "Go ye and teach." All of these, together with the whole tenor of the Fourth Gospel, and the career of the Apostle Paul, besides many other indications, show what the early Christians took the will of God to be, viz. that they should spread to the rest of mankind the news of the true relation of man to his Father and Redeemer, who is also his Maker and his Judge; in other words, to teach what Christ Himself taught, and presumably to use the methods He used.

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The problem before us, therefore, falls under three heads :

- (1) What difference does the command make in our conception of the content of Education?
- (2) To whom is the command addressed?
- (3) What methods are to be adopted for its fulfilment?

(1) For the last four centuries something of a conflict has arisen between the claims of what are called secular and sacred subjects of Education; and the conflict has been intensified since about 1840 by the reinforcement given to the former by the men of Science, whose achievements and discoveries since that time have given to the claims of that subject in the minds of many a unique but only gradually recognised prestige. Meanwhile, in schools at any rate, the teaching of religion has been separated off from the secular subjects, and a novel interpretation has been thereby given to both, which we are convinced is not only novel but wholly unwarranted and false. Teachers have come to believe (i) that such subjects as Science, History, Art and Literature have nothing to do with God; and (ii) that the divine revelation to man is wholly contained, if anywhere, in the Bible.

This is not the place for criticism of error, but to state constructively what from the Christian point of view education really is. It must start from the premise that God reveals Himself progressively in Science, History, Art and Literature; but that, if

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the thought of God in His main attributes—the perception of the divine significance and value of all these aspects of life and thought—is not in the minds of teachers and of taught, those great subjects are entirely different from what they would be if the living thought of God permeated or underlay them. The modern fashion of separating sacred from secular has blurred our consciousness of a great underlying fact, viz. that whatever we teach in isolation from the great circle of truth, with no promise of relation to the deepest principle of life, unilluminated by any light of the ideal, detached, in other words, from the idea of God, we are bound to teach as a falsehood. God is everywhere or nowhere; everything or nothing; paramount or negligible; and as we fix our thoughts on this transcendence and this immanence together, we see that all education is a turning of the human heart from the service of self to the surrender of self, a surrender to the personal claims of the ever-present source of life. This grand principle is contained in the inexhaustible words with which Christ began His ministry: Change your interpretation of things; for the Sovereign God Himself—not a subjective idea—is close to you.¹

In application to the practical work of the educator, this conception may no doubt seem intangible and remote; but there is a very practical truth involved. Science may be informed by a spirit of humility, wonder and reverence, and dedicated to human service; or it may not. Science without evolution we can hardly conceive of to-day; but

¹ Mark i. 15.

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evolution without the divine process at work throughout, the divine purpose implicit in the development, the transcendent goal to which all is moving, is meaningless.

Similarly History without the thought of progress in the understanding of God may degenerate into a melancholy and random record of mankind's blunders; but, illuminated by that idea, it becomes a surpassingly important story of man's different responses to God's overture. From History then we may learn priceless things, not indeed simply of how men ought to live in different groups and countries, and how they should find practical solutions to the manifold problems before them, but how to see some of the principles under which the true relation of man to God is revealed.

As to Art, there will probably be less difference of opinion, for Art is manifestly man's expression of a divine faculty of seeing and interpreting beauty in Nature and humanity. Hence there is nothing inexplicable in the phenomenon that a vital religion, bringing with it spiritual vision and a living idealism, has not seldom proved to be the greatest of conditions for progress in Art. Nor is it surprising that, where the vision fades and the realisation of God's nearness languishes, man's artistic expression has often become woefully disordered, so that an increasing mastery of technique is made the instrument of lawless eccentricity and self-display.

Even in the study of language its value is deepened if there is a note of Christian purpose running through the theme, if speech is conceived ultimately as a high characteristic attribute of man, a great

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instrument of self-expression to be made bright and keen and dedicated to the service of God. Moreover, the feeling for beauty of language may be quickened by the knowledge that Jesus' revelation of divine truth was given with such power and persuasiveness largely by reason of His gift of language. Our pupils can be stirred by the thought of the Father of the wayward race of men seeking to enlighten and redeem them by the appealing beauty and simplicity and depths of meaning in the sayings and stories of Jesus. Is it not an impressive fact that the tarnished common coin of our speech should have been the vehicle for the lessons of the Prodigal Son, and the truths lavished by the Lord of life upon the woman of Samaria?

Again: how we impoverish our noble literature by detaching the joy that it expresses from the child's latent sense of God! Boys will more fully enter into the glory of Isaiah's vision of a renovated world if they are reminded that all such anticipation is based on a belief in God's saving purpose and power. Inspired by the same great interpretation of life, they will know an added appreciation of the mysterious and unquenchable joy of Shakespeare's women-creations. The poet may not have known what he was uttering, but those portraits assume a world steeped in joy, and such an assumption is either an empty rhapsody or it is Christianity. The same is true of all the secular subjects. Their spell, their message, their lasting charm will always be heightened by the deep conviction that God is still speaking in human accents to His children. There is the immediate reward offered to those who

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try to teach what Jesus taught: the nearness and Love of God.

(2) To whom is the command addressed? Clearly not to the Apostles only; nor only to professional teachers, nor only to parents, but to the whole Christian community. There is no limit set to the scope of Christ's injunction. Not only does He teach the eternal value of every human soul, and demand the nurtured growth therein of all the seeds of its Divine possibilities—thoughts which suggest a universal and lifelong responsibility for education—but He stresses particularly the claims of little children to learn of Him and of the Fatherhood of God. Now children, we know, learn through their environment more readily and far more permanently than by what they hear or read in books. If their environment suggests God's nearness, they may readily become Christians; but if not, the oral and written instruction falls on an unprepared soil—and we know what happens to the seed then. If both parents understand their relation to God, and seek to live in that understanding, they cannot fail to plant the fear and love of God in the children's minds. On that foundation the schools can build. Without it, there seems no guarantee that the schools can accomplish their task; they cannot contend against the evil power of selfishness if this inborn tendency is reinforced by parental example and encouragement.

But the responsibility is wider than this: the child's environment is the world into which he is born. All its talk and habits, its conventions and assumptions, its institutions, its valuations, its

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pettiness and greatness of thought—all these directly and indirectly make their impress on the growing spirit of the young. A grave but splendid responsibility therefore rests on the whole community—and in particular upon the Church of Christ; and the teaching office of Christians demands this wide interpretation. Everyone of us helps to make or mar this environment of the children and of every growing mind amongst us; each accordingly will be held responsible to God for his doings. Christians are summoned to be educators on their Master's behalf, and that not only in the deliberate cherishing of good and imparting of truth, but in all the human contacts of life, and in their share in the building of the community whose collective standard is so powerful for good or evil.

(3) Our third question relates to method, but in endeavouring to answer it we shall learn more also of the ultimate purpose.

If we are to consider the Christian ideal in education, it is important to start not from the modern connotation of the word, but from the content which Christ's method as a teacher gives to it. The contrast between His way and ours is sufficiently marked to be worth emphasising. To most of us education has come to mean schooling, and this tends to concern itself primarily with intellectual and secondly with moral issues, and only incidentally with personal relationships. Too often the mere amassing of knowledge and of technical or vocational aptitude is reckoned the sum of education, and its finest product is the able child who wins prizes and scholarships. However necessary this element in

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the training of citizens may be, the most casual study of Jesus as a teacher will prove that to Him it was neither fundamental nor even specially important. With mere knowledge of facts or things He is not specially concerned; for Him intellectual brilliance is only of value as it is a means to His supreme end. He chose and trained His followers with regard rather to their personal capacity for sympathy, for service, for enthusiasm, and for spirituality. His stress is upon a right attitude towards God and to the family of God's children, and upon a single-hearted devotion which should be the spring of power. That love, not brilliance of intellect nor mere correctness of conduct, would transform the world and bring in the Kingdom of God was obviously His conviction. It is at least curious that strong and deep feeling, which so many teachers to-day neglect or repress, should have been so precious in His sight.

A study of His method will explain His estimate of values. He found a people whose chief training had been concerned with morality, a high and noble morality albeit couched in negative terms. The ideal of their religious leaders was to make man's path plain by fencing off every danger and confining his footsteps to a strait and narrow way. The Decalogue amplified by rabbinic law into the Traditions of the Elders provided the observant Jew with a complete code of taboos. Jesus, starting from what His hearers already understand (as every teacher must), begins by going about among them doing good and mixing freely with the life of His people, and in His speech turns negatives into

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positives, denials into affirmations, fear and repression into love and sublimation. He begins with insistence upon the nearness of God, on which is based the ethics of the Christian fellowship in the Sermon on the Mount; and the power of His appeal is also manifested in works of mercy and healing.

But ethics, even these ethics, in spite of all their radiance and glow, fail to attract. A few souls are enlightened and warmed; the rest fail to catch either light or warmth; they murmur "heresy" and suggest that this is Beelzebub, masquerading as an angel of light. Power, the power which Jesus came to liberate, is not to be inspired or released by an ideal of character, however exalted. With the few who follow Him, Jesus takes another method. Galilee being now unsafe and quiet comradeship being essential, He journeys with them through strange lands—Sidon and across Lebanon and beyond Jordan and up to Hermon. They continue with Him in constant contact, life with life; and His teaching is concerned no longer with character, but with God and God's ways. The great parables of the Kingdom which represent this phase of His ministry aim at developing and directing in them an eye for spiritual things: they are being helped to read life's mystery, to see reality behind phenomena, to feel the divine operative in the world, to discover that nature is not opaque but translucent, "and every common bush afire with God." The Master takes any simple fact, any trivial incident, and with complete control over His material uses it for His purpose and discloses its inner message.

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That life is sacramental, that all things are vehicles of the spirit, that if we have eyes to see and ears to hear we shall be aware through every avenue of our being of the presence of God, this is His good news. And in the course of conveying it to them He tests their appropriation of His training by sending them out to serve, that they too may feel the power of the life which He is opening before them. "And the seventy returned with joy, saying, Yes, Master, even the devils are subject to us in Thy name." The change was beginning.

But the final stage was not yet. If ethics and a new moral ideal was insufficient (and here the great Stoics enforce the fact), the mystic sense of communion with the all-pervading was hardly more adequate (and Plotinus, whose mysticism had to be popularised by Porphyry with an apparatus of myth and allegory and thaumaturgy and symbolism before it could become a religion, attests its incompleteness). Jesus at the critical moment in His educational ministry flings down to His followers the supreme parable, the perfect sacrament. They had read the heavenly meaning of many earthly stories; they had received the inward and spiritual grace through many outward and visible signs; could they understand the supreme mystery, the Man of Nazareth? "Whom say ye that I am?" is His challenge. Can they trace in Him whom they have known, the God whose ways and presence have been so often revealed?

It is difficult to study the final phase of the ministry without being convinced that Jesus appealed to the strongest and divinest element in human

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nature, the love of person for person, and deliberately set Himself to attach that love to Himself as the representative for mankind of God. A moral ideal might attract, a mystical apprehension might inspire; love alone, expressed in every activity of thought and feeling and action, is the alchemy that can transform; and naturally love must, for the mass of mankind, be for one of their own species. Only if God is presented to us in terms of ourselves can He satisfy the fullness and meet the limitations of our quality; only so can "love" be properly used to describe the relationship between us and Him.

That on the last journey to Jerusalem, in His passion, death, resurrection and ascension, Jesus was assuming in the minds of His followers a wholly new significance is plain enough. That His teaching takes at this time a new and more personal note, that He encourages them to see Him as in a fuller sense one with God, is hardly less plain. That the events, whether we interpret them objectively or subjectively, convinced His disciples that He was living and present, and that He had for them the value of God, is proved by their transformation, and by the outburst of power, the love and joy and peace and fellowship of Pentecost. That these men and women were radically changed, and that through them the world was turned upside down, is simple fact. Was not the source of the change the discovery by them of a person in the Christ, in devotion to whom they lost and found life? Was it not that heart and mind and will, the whole human personality, was raised to divine power, sublimated, transfigured, when God was presented to it in word and life, no

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longer merely as a Judge to be feared, or a Law-giver to be obeyed, or Truth to be studied, or Beauty to be worshipped, but as supremely a Person to be loved?

It would seem that the task of education is primarily the creating of new and personal values, of emancipating men from the superficial and phenomenal, from machinery and the tyranny of things, and attaching them by love to God in Christ, to God so translated and interpreted as to become intelligible to human minds, responsive to human hearts, at once enthralling and liberating to human wills. From this primary relationship flows a new vitality, keen and courageous and glad and calm, a new fellowship sensitive to others, and sacrificing self to them spontaneously and without a twinge of remorse or a touch of affectation, a new interest in life and all that it contains in nature and in the works of man, in goodness and truth and beauty, in all that God creates and sustains and pervades.

Vocational training, the pursuit of knowledge, the desire to be useful and to fill a place in the membership of the one body, these things will follow upon such relationship: they will only take their due place and be seen in proportion if they spring from it: it is the primary business of Christian education to do what Christ did, to generate in mankind the power of heart and mind and will which can regenerate the world. Consistency of feeling and thought and conduct will only come if inspired by something deeper than themselves, if based upon a fundamental love for the supreme reality of existence, which for us is a love for God as He is revealed in Jesus Christ.

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But if this be the true end of Christian education, we can go on further to suggest that the order of the stages by which Jesus imparted it is not to be neglected. He began by bringing His followers into intimate touch with Himself—with a life lived in constant communion with God. The influence of such an experience prepared for and accompanied His teaching, so that what He said was simply the outcome and explanation of what He was. The education of young children even more than of adults depends not so much on the subjects taught as upon the personal quality of the teacher, upon living under the influence of persons who are themselves saturated with Christianity: learning the doctrine of the Creed or even the story of Christ cannot take the place of this. The impact upon the young life of Christian character and outlook and surroundings is primary.

That such training, in the family of the children of the Kingdom, should precede the attempt to see God as the sole source of right feeling and thought and action is also significant. The child can learn conduct before it is able to understand motive, can show the fruits of the Spirit before appreciating the consciousness of inspiration or its theology. But the character must be formed by an appeal not to fear or even to a sense of duty, but to affection and the desire to help, by the direction of instincts and impulses into pure and romantic and useful channels rather than by their repression.

Finally, it is notable that the sense of God's presence in nature and humanity is taught by Jesus before He makes any claim for devotion to Himself.

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It is only according as men and women learn familiarity with the goodness and truth and beauty of the divine that they can properly hope to attain devotion to the Deity as localised and personalised in Jesus. If the love for Jesus be stressed in a merely human way, there is always a danger that that love may take the form of futile and even morbid devotion. We know that there has often existed among various types of Christians a tendency to mistake religious sentimentality for religion, ecstatic states for true saintliness ; and thus in the minds of virile persons terms like "love for Jesus" are not seldom viewed suspiciously, as being in their minds associated with weak-minded and hysterical psychology. And indeed how easily may devotion to the inward be degraded into an idolatry of the outward ! The austerity of spiritual worship, the passion for God, should be always trained by familiarity with Him, not merely as expressed in the character of Jesus, but also in the sacrament of His creation, in sky and sea, and flower and bird, and the manifold works and aspirations of men. Thus the discovery of God incarnate in Jesus will be so made as to keep our love for Him a thing of heaven, not of earth.

CHAPTER II

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CONSISTENCY of feeling, of thought, and of conduct, based upon a fundamental love for the supreme reality of existence, a love for God as He is revealed for us in Jesus Christ, is, as has been already urged, the essential aim of Christian education. It was this which He sought to make possible for His disciples : such also will be the characteristic of the citizens of the Kingdom of God.

As life proceeds, each man's thoughts tend to group themselves into connected systems or interests, and it is through these systems or interests that the modes, and to a large extent the driving force, of his conduct are increasingly determined. His thought and conduct are most strongly influenced, on the one hand, by the experiences which have most deeply stirred his emotions, and by his purposes and ideals on the other. - Indeed no man can have any great interest which does not tend to become focused in some strong purpose. It follows that as our interests grow, each of them tends to be centred in thoughts which deeply stir our emotions and in ideas which form purposes ; or, in other words, the thoughts of an individual tend to be grouped in interests, each of which is focused in a purpose which deeply stirs his emotions.

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We have next to see the need for a single wide interest rather than many separate disconnected purposes. This interest is not merely to connect together all feelings, all thoughts, all experiences, but it is to marshal them, introducing a simple and effective order among them. And for two reasons : in the first place, without it there will inevitably be inconsistency or conflict, and probably both. Furthermore, it is the necessary condition of efficiency of feeling and thought and action.

But what has been said of each separate interest is still more true of such a single wide interest : it must be centred in a supreme and dominant purpose, intimately related to our deepest emotions. Indeed, whoever possesses such a single wide interest will find that it will be dominated by a purpose, and that this dominant purpose will deeply stir his emotions. The ideal individual will therefore possess a unity of knowledge and feeling, a consistency of feeling and thought and conduct—a perfectly integrated personality ; and we may note in passing that whenever a man has a purpose to do anything, he thinks of himself in connection therewith. Thoughts of self are always closely connected with purpose.

We have now to consider no longer an isolated individual, a Robinson Crusoe, but the perfect citizen in his relations with other citizens of the Commonwealth to which he belongs. If that Commonwealth is to be consistent and effective, and therefore to make as much progress as possible, the first condition that has to be satisfied is that the central purpose of its citizens must be in harmony

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one with another. This makes for freedom throughout the community, for the only way to freedom is through harmony of central purpose.

And, secondly, the supreme purpose of every member of our ideal Commonwealth must be centred not only in himself, but in all his neighbours. We may see this more clearly if we imagine a very small community of explorers going out to discover the South Pole. They are all dominated, let us suppose, by their common purpose to reach the Pole; and, while they are actually on the march, that purpose does preserve harmony of action between them; they are acting together effectively and consistently. But a great part of every day is spent, not in marching, but in cooking and washing-up and other humdrum duties; and if each explorer thinks of himself as the most important member of the group, there will be continual conflict over these minor matters, even though there is harmony over the main enterprise. The success of the expedition may even be endangered by this inevitable quarrelling and rivalry unless every explorer thinks of his neighbours as no less important than himself for the fulfilment of their common and supreme purpose. If each of our ideal citizens so thinks of his neighbours, he will treat his neighbours as himself, he will treat them with justice. In other words, if some idea of all his neighbours is at least as near the centre of his single wide interest as the ideas of himself that are bound up with his central purpose, then he will treat his neighbours with justice. If this is true of every citizen, justice as well as freedom will prevail in our Commonwealth.

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Thirdly, a word must be said about the emotional element which should be central in the single wide interest of every citizen. We hold that this must be that which Dr. McDougall has called "tender emotion," and which is known in the New Testament as "Agape." It is translated "love" or "charity," but most of us to-day would speak of it as friendliness or kindness.

Thus the three conditions that must be satisfied by the single wide interests of all the members of our ideal community are harmony of central purpose, resulting in freedom; equivalence of thoughts of one's neighbours with thoughts of self, resulting in justice; and love as the dominating emotional element, resulting in friendship and kindliness.

Now the single wide interest that we have been considering is an interest in the real world of experience. The citizens of our ideal community are not to live in a world of dreams any more than we are. They and we have to live in a real world. It will be of little use for the citizens of our Commonwealth to obtain freedom and justice and friendliness at the cost of truth. For we cannot survive if we think of the world as very different from what it is. We have, therefore, to face the question whether the world of experience really is such that a single wide interest, a perfectly integrated mind, may correspond to it.

It is, of course, quite true that the most obvious thing about any part of the world is its disorderliness. But human thought, and particularly scientific thought, has been gradually reducing this apparent chaos to order, and the world of experience

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is gradually being recognised as one ; so that Professor Whitehead has been able to tell us that the goal of scientific thought is a neat, trim, tidy, exact world. Tremendous difficulties have still to be faced and overcome, but it is not too much to say that, so far as we can tell, the world of experience is really such that a single wide interest may correspond to it.

How does this thought organisation proceed ? By hypothesis and experiment. If you want to link two separate facts or groups of facts to one another you make an assumption, and from that assumption you make deductions. You test those deductions by experiment, and if your experiments show that your deductions fit your experience of the real world, then your hypothesis or assumption is as true as anything you know about the physical world. You express that by saying that your hypothesis is a fact ; for facts are only hypotheses that fit—and so long as they fit—experience. Twenty years ago the hypothesis known as Newton's law of gravitation was generally regarded as a fact ; but since Einstein's discoveries it is a complete fact no longer. So it is by hypothesis and experiment that men of science have gradually built up this organised system of scientific thought. Many examples might be given to show how the hypothesis of one generation has become the generally accepted fact of the next. Things which spiritually-minded people have accepted as facts, but which men of science have called superstitions, in one generation, in the next have been accepted as facts by men of science. The goal of scientific thought is not yet reached,

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but if it is to be reached we are not to wait and see. We must assume a hypothesis about the central truths of the universe, and we must test it by our experience.

But if we may believe the world of experience to be really such that the kind of single wide interest which we have been considering may perfectly correspond to it, then there are certain conditions which this hypothesis about the central truths of the universe has to satisfy. In the first place, this hypothesis as a central part of each citizen's wide interest must have much in common with the corresponding hypotheses of all other citizens, in order that their central purposes may be in harmony one with another. In the second place, each citizen's hypothesis must be acted upon and so tested by experience. There can be no living faith without action—a passive acceptance of unverified dogma is not faith at all, but credulity. Thirdly, this hypothesis will be much concerned with purpose, and therefore with the future; and the emotional feelings connected with it must be feelings of satisfaction, for no one can strive for the fulfilment of a purpose if its fulfilment will not bring him satisfaction. Such anticipated satisfaction is nothing less than hope. Fourthly, we have already seen that the emotion which is chiefly stirred by the central elements of our ideal citizens' single wide interests should be "Agape," love, friendship, more than any other primary emotion. And finally, it is essential that some idea of humanity, some care for all his neighbours, must be very near the centre of the interest of each of our citizens.

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These, then, are the conditions which our citizen's assumption about the undiscovered central truths of the universe has to satisfy. The Christian conception, even considered as a hypothesis, fulfils them all. To begin with, it makes God not only the central fact of the universe, but also the highest good, the ultimate objective—in a sense, the supreme purpose. The Christian conception further asserts that knowledge of God begins by *faith*; that *hope* of eternal life belongs to those who seek to know God; that *love* is the very essence of God; and that all human beings are in some peculiarly close relation to God, and so to the central essence of the universe.

We conclude, therefore, that every citizen of our imaginary Commonwealth, which is to make as rapid progress as possible because all its members co-operate effectively for the fulfilment of a common purpose, should begin with this hypothesis. Around this centre or focus the single wide interest will gradually be developed. But care must be taken lest the essentials of Christianity be obscured and perverted by accretion. Or, to change the metaphor, the foundations of the Christian Church must be carefully distinguished from its gargoyles. If, then, the truth consists for any man in that which fits his personal experience, and so much of the experience of others as he can disentangle from their interpretation of it, there is good reason to expect that, whoever will begin to act on the Christian conception, will find it fit his experience and so will verify it. But his experience as it develops will doubtless lead him to modify some unessential

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assumptions that he may have included in his first approximation. His Christianity will thus be bound to differ in some respects from that of any other Christian. Indeed, if it be a living faith it must grow from day to day and from hour to hour. But its experimental character must remain. "Religion is not theology nor yet ethics, it is personal and experimental."

Thus by searching for the perfect man, the perfect citizen of our Commonwealth, we have found the perfect saint, the perfect citizen of the Kingdom of God. At all events our account of the perfect citizen of our Commonwealth has no whit altered, although it has added to and elaborated—and if space permitted, would have still further elaborated,¹ our earlier description of the perfect product of Christian education; and that earlier description, it will be remembered, was directly based upon our study of Jesus' method as a teacher.

The more complete account which these additions have enabled us to give of the Christian ideal in education indicates some of the further characteristics which citizens of God's Kingdom need to possess if they are to be capable of surviving in large numbers—and not as economic parasites—under the conditions of the modern world; and if, in the end, they are to build the Kingdom of God on earth and to bring the nations into it, in order that within it they may find their complete and final fulfilment.

¹ As one of us has done elsewhere. See *Education and World Citizenship*, by Maxwell Garnett (Cambridge University Press, 1921).

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Three further observations will complete this outline of the Christian ideal of education.

The first is, that in a Commonwealth which is to be as effective as possible, every citizen must be as efficient as possible. To this end it is necessary not only that his mind—his thoughts and feelings and experience—should be ordered in the manner we have described as a single wide interest, but that he should be able to make the best use of his store of organised knowledge. If it be true that ability to think hard, to apply and use one's knowledge and experience, can be increased by practice in concentrating attention, then it must be one of the aims of Christian education to cultivate ability of this kind by means of a strenuous intellectual discipline and much practice in hard thinking.

Our second observation relates to the division of labour in any efficient community. Division of labour—the allocation of different duties to different citizens, according to their individual qualifications—is nowadays indispensable, and any system of Christian education must take *account* of it, or else remain useless for more than a small section of the community. Christian citizens, no less than other people, must be well qualified by special knowledge and skill to do their special bits of the world's work.

And, finally, no society can be progressive to the fullest extent, if its freedom to fulfil its common purpose is liable to interference from rival societies outside it. The Commonwealth that is as efficient and progressive as possible will therefore be one that includes the whole human race. Jesus taught

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His followers to love one another, and there is nothing in His teaching to suggest that He would sanction their being divided into rival national groups trained from infancy to fear and to hate one another. That kind of narrow national education does not make for the establishment on earth of the Kingdom of God, "where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free ; but Christ is all and in all."

But, someone will ask, how are these Christian citizens to co-operate if there is nothing and nobody to co-operate *against*? There is : the whole army of animal and anti-social propensities which mankind owes to its ancestry. To build the Kingdom of God on earth will require every effort, individual and collective, of which mankind will be capable, even when Christian education has become universal.

CHAPTER III

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THE education of each of us has been taking place from minute to minute since we were born, and under the general title of "education" we might include the whole process of interaction between the personality and its environment which marks the passage of time and largely determines the fashion of the growth of the human being.

But some influences aid the growth of wide healthy interests, the formation of helpful habits, and the power to pursue ideals steadily and to grow towards the pattern of the personality of Jesus. Other influences appear to limit the increase of deep and wide interests, to produce bad habits and vacillating characters, to encourage the persistence of lower types of life and to make the pursuit of Christian ideals difficult.

Let us for convenience limit the term "education" to the effect of the positive influences that foster the healthy growth of the personality; the other influences we may call hindering or anti-educational. Some of the influences affecting the growing personality are provided for the express purpose of helping growth. Let us call this organised or specific education. The most important

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examples of organised education are provided by school life and definite home training.

The rest of the education of the individual we may call casual or unorganised; it includes influences of environment of every kind that are not provided primarily for the purpose of helping his growth, such as that of his daily home life, his work and his play.

If we could assume that all organised education was positively helpful (which is not true) and thoroughly efficient, our only problem in this section would be to consider the interaction of organised education with casual hindering influence. This is the main inquiry, which we shall now take up, but we shall also have to glance at the main internal causes of inefficiency in our organised education.

Let us note first that if we measured by the amount of time during which the two types of influence are at work, organised education would take a very secondary place. In the case of the majority of our population, organised school education can claim little more than 20 per cent. of waking hours during about nine years of life. This proportion is apt to be forgotten by those who expect elementary school education to equip for life. It is probably true to say also that casual education (as when a child in school lets his attention wander to the bird seen through the window, the crookedness of the teacher's collar, or the thought of yesterday's football match) invades the hours nominally given to organised education quite as often as organised education invades the rest of the time.

Organised education has therefore a most difficult

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task to execute if any large portion of "casual" influences are anti-educational. And this is bound to be the case because of the imperfections of the individuals who compose our present society and of the forms of social life which they and their ancestors have built up. Some of the energies of organised education are therefore absorbed in trying to provide what the environment of the child should have provided otherwise, and some in taking definite measures to counteract harmful influences. In both cases time is lost and friction arises.

On the other hand, organised education is immensely aided when casual education is powerful. In the case of a well-grown man, casual education becomes more and more definitely transformed into self-organised education, with self-chosen teachers and methods. There are, too, certain kinds of environment, as, for example, beautiful natural scenery and peaceful homes, which for some folk may provide stronger formative influences than those of their formal education.

For every human being the most important part of his environment is provided by the characters of those with whom he lives most closely in touch. Not only do they determine very largely the nature of his physical surroundings, but they have usually a predominant influence in forming his habits and determining his major interests, at first by reason of his mere imitativeness, supplemented later by the power of common associations and bonds of affection.

We can draw the deduction that it will be difficult for the education of a child to prove successful

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if his parents and schoolmasters are themselves lacking in spiritual light and strength of character.

The most serious adverse influences which teachers of children have to contend with are those which may be included under the heading of "bad homes," arising both from lack of character in the parents and from economic disadvantages. Good parents will normally improve the casual education of their children not only by guarding them from certain dangers and increasing the range of their interests, but also by the spirit in which they face troubles and difficulties.

The anti-educational influence of "bad homes" might be described under many heads. Briefly we may state them as :

(a) *Physical*.—A small, badly built, insanitary house, accompanied usually by an insufficient family income, leads to lack of a suitable supply of the first necessities of life, such as air, sleep, cleanliness, food, clothes. There follows imperfect growth of body and all the defects and illnesses of which the successive annual reports of the Chief Medical Officer of the Board of Education give so depressing an account.

A few years ago he wrote : "Not less than a quarter of a million children of school age are seriously crippled, invalided or disabled ; not less than a million (that is, one-sixth of the total number) are so physically or mentally defective or diseased as to be unable to derive reasonable benefit from the education the State provides."

These defects of body affect the growth of the whole being, and may in extreme cases go so far

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as to destroy all apparent mental and spiritual life. They are intensified by the harmful influences of other environment, particularly those of big industrial cities, in which a fully sane and healthy people can never be reared.

“ When London schools move out of Town
And shepherds join the staff,
Hark how the buried British saints
Begin to cheer and laugh ! ”

(b) *Mental*.—When the minds of parents are inert, ill-equipped, or superficial, there is little stimulus to the minds of children at home. Hence poverty of language and slovenliness in use of it, a narrow range of associations and interests, and little of that background of knowledge and inquiry which the teacher has to build upon in the case of a child from a live home. The home that is too small or too much cumbered with chatter and gear fails to provide the necessary privacy for meditation and study. There are also homes in which the children are cut off from their parents, and mentally starved by the excessive use of nursery and nursemaid.

(c) *Spiritual*.—A lack of spiritual understanding and outlook on the part of the parents means not only lack of any specific religious instruction or guidance at home, but also an unconscious acceptance of a materialistic standpoint in all affairs of life. This is as noticeable in homes that suffer from too much luxury or pleasure-seeking as in those that suffer from lack of daily work and too small an income. The latter class, however, is the more numerous, and it is important to notice how the

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primary and absorbing "bread-and-butter problem" crowds out other interests, including those of organised education, and how casual employment leads to casualness in all other affairs of life.

Family life also fails spiritually when it does not provide that fundamentally important example of successful human association, based on love, which is necessarily taken as the type of all ideal societies, including the Christian.

The next great set of obstacles to education is that due to our imperfect arrangements in industry and economic life. As we have already seen, these affect the individual, and particularly the child, because of the way in which they make a full family life in the home often so difficult. But they also introduce many other difficulties, at some of which we must now glance.

The most serious injury done to the humanity of each generation of young life in our land by the grinding of the industrial machine is the cutting short of organised education at a critical stage. The need for positive organised education (whole or part time) through the years of adolescence can be driven home in a great many ways. From the point of view of the individual this is the time during which both mind and soul begin to enter consciously into their kingdom, the time during which idealism and spiritual intuition awake at a touch and may be harnessed to tasks of service and adventure, the time for the youth to enter new worlds of knowledge and of comradeship. Instead of providing the necessary guidance and inspiration we turn him out of the school commonwealth, in which he

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was just beginning to find his place, often into a rough factory or street gang, in which his dawning intellectual and social interests are replaced by others that have small trace of positive educational value.

Socially the arrangement means a large amount of waste of the education given during the earlier years, an effective means of emphasising and perpetuating class distinctions, and an absurdly blind waste of human power of every kind. The whole national well-being and power to advance is crippled by this folly. The need for intelligent, adaptable and co-operative work in every department of national life is recognised in theory ; but our system of industry prevents parents from being able to give the necessary education to their children, and the country is not prepared to pay the price of doing it by common effort. We look back now with indignant astonishment to the record of the exploitation of child labour in the nineteenth century and wonder how public opinion could tolerate it. The next century will look back on our time and wonder how we could tolerate so long a similar outrage on the human spirit, done to youngsters only a little less helpless and unprotected. All thoughtful public opinion has long been ripe for an advance here, and the beginnings of it are already provided for by statute ; it is the pressure of supposed economic and financial necessity that has held up the advance, arousing opposition both from parents, employers and taxpayers.

Again we find that adverse conditions in industry and social organisation interfere not only with the

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crying educational needs of the adolescent, but also in many ways with the self-organised education of the adult. Lack of time, of energy and of quietness of mind, which are all necessary, is the inevitable accompaniment of long hours of work, of monotonous and exhausting forms of toil, of unemployment or the fear of unemployment, of insufficient holidays, of want of means to buy books, to travel, or the like. And the case of married women who are forced to undertake unaided all the multifarious labours of a household provides another strong illustration of the way in which our society makes continuous self-education a practical impossibility.¹

This is perhaps hardly the place to do more than refer briefly to the various influences corresponding to the common ways in which we spend time other than in the home and at our daily work. The influences of street life, of cinemas and theatres, of newspapers, of popular novels and other literature, of sport and "sport," of public-houses and clubs, of trade and political and other societies, of music, of gardening and all other hobbies, are mixed in character and many of them contain strongly harmful elements. They often provide the drugs—sedative or exciting—rather than the food of the mental and spiritual life.²

In all discussion of the relation of education to our social order we are conscious of the existence of the vicious circle. Education is crippled and in-

¹ Considerations of this sort are set out in detail in the first report of the Committee on Adult Education (Cd. 9107).

² See below, "Other Educational Influences"; also Report of Leisure Commission.

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complete because of the false standards on which we have built so much of our social life, and the consequent confusion and distresses. And our social theory and practice are so false because we are not sufficiently educated to think more clearly and feel more truly. As usual, there is nothing here to despair about, for spiritual personalities break through the vicious circles at every point, and simultaneous efforts to re-make our education and our social system form a "virtuous circle" of mutual reinforcement. And if on occasion we have to choose between putting energies into educational work, whether among parents or children, and some other form of social reconstruction, there is surely a very strong case for concentrating on the coming race, partly because it is more easy to unite people in support of such an effort, but more especially because of the greater freshness and possibilities of the young. "In the school satchel lie the keys of to-morrow." It is largely true that social conditions are preventing the liberation of spiritual personalities. If by means of our educational system we could effect this liberation at an early age the social problem might be solved by the next generation. And if we could rebuild our towns as well as our schools with first regard to the needs of the young we should go far towards solving it in our own day.

A great underlying reason why these things are not taken in hand is the extensive lack of belief in the possibilities of organised education. This is based to some extent on the limited success at present achieved and on personal memories of inefficient and mechanical schooling. It is often accompanied by

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another belief, more or less consciously acknowledged, that the beggarly elements of education are quite enough for those members of the nation who will do its rough and unskilled work. The extent to which these beliefs are held can be measured by the amount of support given to the view that "we cannot afford to spend any more money on education," and that if we did it would be "waste."

Behind these ideas, again, is the fundamental failing to see in every person a child of God, and to demand, therefore, for everyone all the help that can be given for growth into very fullness of life.

CHAPTER IV

GENERAL PROBLEMS

CHAPTER IV

GENERAL PROBLEMS

I. UNITY AND VARIETY

(a) *The Central Purpose.*—Any true survey of the educational field is bound to note the close interdependence of all stages and factors; and any survey in the light of the Christian ideal will seek to emphasise the essential unity of the whole process. This requires the co-operation of all influences, direct and indirect, the continuity of effort at all stages, the consciousness of a central purpose, and no less the variety of provision necessary to meet the needs of all capacities and to fit for all the diverse functions of life that go to make up the whole.

Leaving the aspects of continuity and variety to the next sections, we would dwell for a moment on this thought of religion as power which supplies a united purpose to our work. If our view of education is the right one, or if it in any remote way resembles the right one, it is plain that an essential condition for the achievement of the results at which we aim is a continuous supply of the right kind of men and women possessed by this purpose and willing and able to devote themselves to the great work of handing on to the next generation the best of what has been so far gained by humanity.

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The character, personality, sense of vocation, and equipment of the schoolmaster (the word is used to include both sexes) is the crux of the whole matter. Unless all those engaged in the work of education conceive of their work as primarily that of fostering the fullest spiritual development of their pupils, unless they are all inspired with the ideal of the Kingdom of God, unless their relations among themselves are such as to make the staff of school and college an ideal community, the education they give will fall short of the ideal. How this is to be secured may be left for later discussion, but it is important to make clear here that we regard this as the first essential. Compared with it all else falls into insignificance.

The next essential is that our ideal, which is nothing short of the realisation of God's Kingdom on earth, should be explicitly recognised as the dominant spirit and purpose in the work of the school. If this is so, should it not be allowed to express itself in some regular form of corporate worship? How else can the uniting purpose, which gathers up and gives meaning to all the varied subjects and activities, become a conscious ideal? Such corporate worship can hardly fail to be greatly assisted by the provision of a building set apart for this purpose. We do not suggest that such a provision is universally possible; but, if we agree that a School Chapel—or shall we say a Temple of Vision such as Sanderson imagined?—is a desirable thing, we are thereby committed to the belief that its absence is a shortcoming.

It may be noted indeed that the special import-

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ance attaching to this central purpose of education is recognised, not only by accepted religious leaders, but also, and very widely, by public men who lead in other branches of the nation's life and thought. In a discussion on engineering training with a dozen Manchester engineers, a speaker expressed the opinion that the chief business of the secondary school through which most of the future leaders of the engineering industry should pass on their way to college, was to foster the growth of true religion. At once member after member took up this question and asserted that in his opinion religion was intimately connected with all that was best in his own business. One of the engineers present went so far as to say that he never made any important advance in his designs or methods of manufacture without feeling its close relation to his religious life; and it appeared that most, if not all, of the other members of the group shared the same experience.

Religion, says a recent document published by the Society of Friends,¹ "is not a distinct technical department or occupation, but rather that which gives unity and meaning to the whole, a dynamic, embracing and inspiring power. Every strong purpose brings some unity, the highest of all purposes will bring the truest unity to deep and varied forces of the soul." If this is true, then religion is the vital essence of education, and education is an integral part of the mission of religion. It remains to add that if education inspired by

¹ *Can Religion be Taught? A Quaker Contribution.* Friends Bookshop, 140 Bishopsgate, E.C. 6d.

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religion is a unity, it will not only be persistently seeking to realise this unity in itself, but will help to unify work and leisure, life and faith, and will be an influence making for social, national and international unity. For its own true work it needs to transcend all social distinctions ; one of its functions is to contribute, by understanding and a common preparation for life, to the possibility of the co-operation of all men, irrespective of wealth or taste, speech or race.

(b) *Interdependence and Continuity*.—Facts as they are, if we will but consider them, drive home the truth of the interdependence of all the processes and agents of education. Standards and forms, schools and colleges, act and react upon the chances, aims and methods of one another. The teachers make the schools, and are made by them. The school depends upon the home not only for its material but for support and sympathy in all its efforts. It is pertinent at every stage to ask what men and women think of education as parents and as citizens. We shall urge later, in the chapter on Adult Education, that if the home is consciously and effectually to co-operate with the school in the upbringing of the younger generation, parents and teachers must alike be members of the republic of those who learn, and work out together the problems with which they are confronted by their common love and service of children. We recognise again that the whole range and spirit of education are influenced by the temper and requirements of the business world, and by the degree of vigour and enlightenment in the Churches and other agencies

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of the spiritual life of the community. The same is true of any one stage or process. The science teacher depends on the efficiency of the mathematician; the English teaching affects all the rest and is affected by them; all in various ways are helping or hindering a religious education.

These are the facts, and they point to the ideal. We welcome very warmly the evidences of increasing co-operation and understanding between parents and teachers. It is of the utmost importance that administrators, inspectors, teachers and parents should unite with sympathy in their common task. With this unity of aim will come a possibility of a continuity of method and spirit. A system of education whose range extends from the nursery up to and beyond¹ the university, and includes within its scope the practical training that is given by works or business houses or public offices to their younger employees, will not be likely to develop that single wide interest, that clear and harmonising purpose in life that we desire, unless the education it provides is continuous. Each type of education should prepare for that which the pupil will next receive. The curriculum in every school or college should shade into that which follows, that of the last whole-time school or college should prepare specifically for the occupation that comes after, and continuity between school or college and whole-time employment should be preserved by means of a transitional period of part-time education.

Continuity in education has obviously a twofold

¹ See Chapter on Adult Education.

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aspect: looking forward and looking backward. The educator who knows what kind of experiences his pupils are likely to receive when soon they leave his care, can prepare each of them to absorb these new experiences into an integrated personality, so as to widen and deepen it, instead of producing the barren beginnings of new and unrelated interests. The University lecturer to engineering students, who keeps himself in close touch with works practice, can prepare his undergraduate students to make the most of the practical works training that is to follow their graduation. The same principle is equally applicable to the education of boys and girls who are about to be transferred from school to college, or from one school course to another. Thus the sixth-form master in a secondary school who preserves close touch with university work, and is qualified at any time to accept a university lectureship, can make the advanced secondary education with which he is concerned lead continuously on to the undergraduate honours courses which his boys are about to enter.

But the preservation of continuity demands that educators shall take account also of the work their pupils have lately been doing. So the sixth-form master of the higher secondary school must take account of the fifth-form work that has preceded, as well as of the undergraduate studies that are to follow, his teaching. In the same way, the works training that follows an undergraduate course in engineering is most effective when, as in some modern engineering works, it is directed by an apprentice master who is himself in close touch with

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the universities from which his college apprentices have come, and in general the more a teacher knows of the interests with which his pupils come to him and the more use he makes of that knowledge in connecting and widening those interests, the better progress will he make in developing a single wide interest in each of his pupils. He will know them as spiritual beings, and will lead them to "a clear-purposed goal" appropriate to their best capacities.

In continuation part-time schools we have the need of a link with past and future reinforced by the demands of the present. The following passage, from a report we have received, vividly expresses the thought we are endeavouring to put forward. "The teachers aim at relating what is learnt at the school to the lives of the pupils, so that they can get the work they are doing—be it only folding handkerchiefs, or packing soap—into its proper focus as part of a great whole. Thus their wage-earning occupation should gradually cease to be meaningless drudgery.¹ It is useless to pigeon-hole knowledge into disconnected compartments, none of which has any relation to the pupil's own experience. In doing things, any particular task is vain unless it is seen in relation to realities for which it is a preparation. Contact must be sought with life as the young wage-earner lives it; he must be helped to see the possibilities of his surroundings,

¹ We do not suggest that this is an excuse for acquiescing in the present burden of drudgery. The quotation is given to illustrate a particular point. It may well be that there are forms of drudgery that cannot be transformed, and minds that cannot grasp such transformation.

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to find himself therein and to advance from that point onwards. He will reach forward, give him rein enough, to Music or Art or Poetry or Science or Handwork, according to his bent, but he must see the good of it first of all and feel that it answers to the need for a fuller life than has hitherto opened to him."

True education then will not be a medley of items, or a series of disconnected movements, but a coherent advance. We come back to that great function of religion of which we have spoken—to develop this unity, and in doing so to transform all the heterogeneous details of instruction into a true preparation for life.

(c) *Varied Types of Schools*.—But there is another aspect to consider. We conceive of education as not only setting before itself a comprehensive purpose, but as based at the outset upon the rich variety of man's native gifts, which are the divine seeds demanding the conditions of growth. We desire, therefore, to emphasise the need of far greater diversity of educational opportunity than at present exists.

We would touch first upon the question of the place of private schools and colleges—all, *i. e.*, which are not under the control of the State—in a rightly ordered system of education. We believe that there should be a continuous system of institutions provided by the State¹ to which all can go, but to which all are not obliged to go. And side by side with these we approve of the unhampered

¹ Here as elsewhere (unless specially defined) the State stands for government whether central or local.

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development of educational establishments of many types which the State only touches to insist upon inspection by some competent authority as a guarantee of efficiency.

This dual or diverse system may give wider and freer scope than there would otherwise be for those experiments and varieties of growth on which the vitality of education so largely depends. The healthy rivalry that results may conduce to a higher standard of work in public and private schools alike; and opportunity may be afforded for men of unusual personality or communities with some special standpoint to express themselves in educational activity.

The schools of the United States and of Scotland illustrate both sides of this argument. It is claimed by Americans that by their universal system of free, public and common schools they have demonstrated their belief in education as a part of national life, gone far to provide equality of opportunity for the people, brought all classes together in a common pursuit of knowledge, raised the whole level of intelligence and self-respect and bred a contagious enthusiasm for education. They have also made possible a high degree of unity and continuity. On the other hand, private schools, though playing relatively a small part, have an important service in their attention to individual needs, their interest in religious teaching and their freedom (not always realised) to experiment in educational methods. A similar opinion comes from Scotland. The parent should have some liberty of choice, and it should be possible, while encouraging variety in State schools

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and allowing the continuance of independent institutions, to achieve nevertheless a great unity of purpose inspired by the Christian ideal.¹

The diversity of school which we desire should take account of varied natural powers and also of the differing future career of child and student, remembering always the deep claims of the human spirit and the broad demands of citizenship. We speak of natural powers, and there is no more urgent and difficult task than the discovery and right appraisal of these powers. If in his future career the pupil is to continue the same studies at another school or at college or in applied form in his life-work, the choice and method must be appropriate. If the studies are shortly to be discontinued the position will be different. In the one case we shall seek to lay deep and well-knit foundations, in the other to deal more with concrete facts, and organise, perhaps more loosely, a wide range of knowledge. There is one course of study for experts, another for the amateur or, as you may say, the general practitioner.

So much on the general principle, affecting perhaps more the method of teaching than the organisation of schools. In respect to the latter, after a primary stage, finishing it may be at twelve years of age, we shall want a large variety of secondary schools or of courses within such schools which shall be in emphasis, one linguistic, another scientific; one manual, another domestic; one artistic, another commercial. But in all such schools we should wish to see a strong central element of civic

¹ See Appendix for Scottish Report,

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and humanist culture; for before everything the boys and girls in question are potential citizens of the Kingdom. Later will come works training, part-time continuation schools, technical schools, various colleges and university courses. But it is a plain requirement that amid all this diversity our desire for the universality, unity and practical purpose of education shall express itself finally in the provision of some form of Adult Education of University standard for all who leave our schools. The whole subject of organisation is considered more fully in the chapter on Stages of Education.

We have urged a diversity of educational opportunity calculated to suit varieties of natural gifts, and to equip the pupil for the next stage in life. But as matters stand, we are far from this ideal. The type and range of education given to a British child to-day often depend not on the needs or particular capacity of the child, but upon the position and financial means of his parents. A's child, mentally slow, may long for the cowboy's or the woodman's life, and is pushed (with difficulty) through a public school and University. B's child is intellectually brilliant, reaches the seventh standard of a crowded city school at eleven years old, marks time there for three years and then begins his life-work as a railway van-boy. The sole reason for this difference is that A's income is ten times as large as B's. The social distinction is increased and perpetuated by the consequent difference in education.

Sometimes, on the other hand, the social difference has a contrary effect. C's father, a fairly well-paid

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clerk, in order to preserve his social dignity, pays to send his son to a small private school, where the education given to him is worse than that of the public and free school in the next street.

However these considerations may work out, such distinctions are subversive of the right educational attitude on the part either of community or individual. Whatever difficulties may confront us, we are concerned here to lay down with emphasis the true principles and the true ideal.

2. CO-EDUCATION

The system of Co-education has often been adopted for reasons of convenience and economy; we desire, however to approach the problem on deeper grounds. There is a strong feeling among thoughtful men and women that co-education has in it possibilities that the separate system does not yield. This is due to a repugnance to a monastic system as unnatural, a feeling that the life of the family may rightly be carried into the larger sphere of the school, and a hope that the problems of sex will be rendered less acute and its influence more exalted for the enrichment of life for men and women who have been educated together.

The term co-education must be understood in a wide sense; it is not the same, for instance, as co-instruction; nor do its advocates usually uphold it as a means of quicker academic progress. Men and women will owe to co-education not better-informed minds, but, it is claimed, better-developed personalities; indeed the aim of co-education may be

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stated as the reciprocal understanding of men and women based on a common education.

It is this hope of a saner and healthier view of life as a whole that can alone make co-education worth while. Without it, the difficulties of the system are too serious; the range of available teachers is made smaller; the changes to womanhood during the years of early adolescence call for the careful avoidance of over-pressure, while the passage of the equally difficult and more turbulent changes to manhood is helped by the steady grind of work; the differing temperament of girl and boy makes an added demand on the teacher in the presentation of his subject; and the moral dangers when they occur may be intensified.

Co-education for younger children has almost everything in its favour. Co-education in colleges and universities is making headway and has comparatively few opponents. It is about the education of boys and girls from twelve to eighteen that the battle rages.

The problems in the United States and in England seem curiously parallel though the trend is notably different. In the United States the common or public school is a co-educational day school, and this system holds the field; private schools tend to be separate, and in some of the eastern cities the movement towards separate schools is marked. In England the best known co-education schools are boarding schools and are few in number, while the great mass of education, public and private, is on the separate system. Behind well-known co-educational schools in England there is often one

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outstanding personality; there is also a group of schools, once merely dual, now mainly co-educational, owned by the Quaker community, and these have behind them a strong community feeling. The point that we wish to make is that co-education in England seems to require a definite purposeful influence behind it; while in America it has in the past flourished as the natural order of things.

In America co-education has been widely adopted as an outcome of the belief that education is the birthright of every child, male or female. Backed by this conviction the system has triumphed over all the serious objections brought against it. It is not found that girls are intellectually inferior to boys, or that they are unable, generally speaking, to cope with studies taken by the latter. With the development of physical training, supervision of the girls' health and courses of hygiene, the danger of physical injury has been practically eliminated. Nor is it considered that the anticipations of moral trouble have been realised.

Recently, however, the question has come to the front again and new criticisms have to be met. These arise especially from the stress laid on the idea of function. If the general aim of education is to provide the training needful for the performance of individual and social duties, it is more than likely that the needs of women will differ somewhat from those of men. In this case it will be necessary to arrange their course of study so as to fit them to meet these special needs. This, however, constitutes not so much a protest against the idea of

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teaching boys and girls together, but rather as a plea that their studies should not be at all stages identical. It is still less a protest against their sharing a common life.

The English schools that practise co-education are, as far as we know, enthusiastically in its favour. They practise it thoroughly; they desire that boys and girls should be real comrades in lessons, at meal-times, and where possible in outdoor occupations. It can hardly be denied, however, that there is a proportion, not negligible, of boys and girls who are unfitted for this life. At the present experimental stage in England, a process of preliminary weeding out reduces this difficulty to a minimum, but even so there are often boys and girls who do not do well under the system, and this number includes some who, suddenly awakening to sex life, are certainly better if removed elsewhere.

We are not prepared to pronounce any general conclusion in the matter. It may certainly be said that the efforts on these lines at present being made in England have shown themselves to be a most valuable contribution to the education of the day. But we are clear that co-education should not be attempted unless those in authority are prepared to follow it out thoroughly, to believe in its rightness, and to face the difficult situations that may arise. Adopted merely as a matter of organisation it will be disastrous. The spiritual backing of a great human purpose followed out with wisdom and sympathy is essential.

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3. DISCIPLINE AND FREEDOM

The most striking feature in current educational doctrines is the general tendency to eject "discipline" from its traditional place as the central element in the training of the young, and to transfer the primacy to "freedom." To those who stand upon the ancient ways this tendency—which they rightly connect with far-reaching social movements and changes in men's outlook upon life—is a thing that causes grave misgiving and concern. It is important, therefore, to inquire whether the new view, which would seem to leave the child free to shape his own life, is really incompatible with the old view, that to direct and form his impulses is a sacred responsibility of his elders.

At first sight the two views certainly appear to be incompatible. The essence of freedom is the absence, the essence of discipline the presence of restraint; to enlarge the bounds of a child's freedom must, then, surely be to lessen the area within which his activities are subject to restraint, that is to discipline. But life is a paradoxical thing and often falsifies the conclusions of logic. For instance, the works of great poets, artists and thinkers illustrate the mind of man at its freest, but are nevertheless exemplars of sternly disciplined activity. The reformers (as they believe themselves to be) draw from such models as these their notions about the nature of discipline and its proper place in education. They hold it is a mistake to regard freedom and discipline as antithetical. For discipline, rightly understood, is, they say, the means by which true

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freedom is achieved ; it is the self-restraint, the self-control, by which the soul of man fits itself to reach worthy and noble ends. In short, their ideal of discipline is self-regulation, not external constraint. They hold accordingly that before true and fruitful discipline can exist, there must be the free movement of the spirit seeking form and guidance. That is what they mean in setting freedom before discipline. And they differ from the orthodox in believing that in normal children in normal circumstances, free movements of the spirit towards the true, the beautiful and the good can always, by suitable means, be evoked.

These ideas, though they give discipline a place in the educational scheme different from its old one, do not tend in the least to minimise its importance. Rather it becomes more dignified and austere than before, for it now implies the positive effort of self-imposition instead of mere submission to external force. Nor do they a whit diminish the responsibilities of parents and teachers, though they indicate a new way in which those responsibilities are to be exercised. It remains true that children are ignorant and weak, often wayward and sometimes worse than wayward. Without doubt they need help in finding and establishing their freedom and have often to be protected against themselves. But our prime duty is to see that in the home and in the school ways shall be open by which children may reach the greatest fullness and perfection of life of which they are capable, and that, while they are invited to tread those ways and encouraged to follow them in spite of difficulties, the main incentive

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to effort and persistence shall be the emancipation they experience in increasing measure with each step towards the heights the human spirit has attained. From this point of view discipline implies loyalty to the ideals which inspire pursuit of the higher kinds of freedom, a willing submission to the guidance of those who in the past have led the way, and a glad acceptance of the toil which the difficulties of the path entail.

4. EDUCATION AND HUMANITY

The desire to lead the young mind towards Christian conceptions of the family of mankind finds itself faced at the outset by the fact of the individualist, self-assertive and pugnacious instinct. - This presents a problem no different in essence from that of any natural tendency and endowment. It affords no ground for cherishing this instinct in its crude and primitive form, still less for embodying it in great national institutions. It should be used for ideal ends : it demands guidance ; it needs new channels for its exercise ; it is capable of being so transformed that it may become a virile and combative energy in the hands of a broad human purpose. Such a purpose will ultimately extend its scope to the whole community of mankind, and only so will patriotism with its deep and intimate appeal realise its full place and meaning. It is the object of this and the following sections to illustrate the patent fact that while loyalty and love of country should be stimulated in the school, yet such stimulation demands very great care in any system of

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school, and even of college training. In thought as well as in our various methods of education it will be necessary to guard against two tendencies—the tendency to foster certain narrowing and perverting ideals of patriotism which but amount to its caricature, and the equally dangerous tendency to decry a great love of one's own country as something contrary to Christianity.

How can the schools help towards the nurture of a right and Christian attitude national and international? By their methods of discipline, by their corporate life, by the training of intelligence, by the spirit and range of their teaching. No one of these is sufficient in itself, but failure in any one may vitiate the rest. In the conduct of the school motives are being appealed to which are either those whose influence needs to be deepened, or those whose power is already excessive. The child loves what it knows, and its growing mind becomes more and more capable of broader and ever-broadening sympathies. The first object of infantile affection is the home group, but the gregarious tendency is early manifested and begins to suggest even to the child of most restricted opportunities loyalty to a wider circle of friends. Then the boy is encouraged to regard his school—even his class—as an object of veneration and willing service, and the football team of his town or the cricket team of his county soon becomes for him a matter of personal and even vital concern. Thus by degrees his mind and spirit are prepared in ever-widening circles for more heroic calls upon his love, his devotion and his sacrifice. The nation group is even more apart. Whether the

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national spirit be founded upon race, language, geographical boundaries, or a common tradition of achievement and sacrifice—generally upon something of each of these—in it are summed up all the lesser loyalties with the addition of an influence and appeal all its own. Universal experience, exemplified on almost every page of history and romance, would seem to prove that next to religion no motive has inspired men and women more potently for good or for evil than the love of race and of country; and the most modern developments of human life contain a good deal to suggest that even although it is probable that imperialistic groupings will be more restrained in future, the national spirit in its truer and deeper significance has recently received fresh impetus and reinforcement.

It is necessary to insist at this point that in our consideration of a true patriotism and its relation to Christianity we are not dealing exclusively or indeed even mainly with “military” service to the State. On the contrary, there are many periods of national stress when the public mind seems too easily to forget that love of country may and indeed must be exhibited at least as well during peace as in war-time; a thorough patriot is worlds apart from the man who has no idea beyond fighting for his country. In our view, therefore, the Christian educator will always conceive it as his duty to foster a right national spirit. For this purpose he must be clear in his own mind, and must try to make his disciples clear, that a mere feeling of patriotism as expressed in speech and song is hardly virtuous unless it leads towards self-sacrifice and service to others; and

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that such service can only be rendered as a result of self-culture, whether spiritual or mental, and in the interests of mankind at large. Teaching on such lines need not and usually should not be direct. Youthful imaginations which are easily fired by concrete examples are apt to find philosophy very dry.

We do not think it necessary to elaborate further the claims of a sane love of country as a thing to be fostered in education ; but if those claims are not borne in mind as a principle underlying our further statement, the spirit of the following section is liable to be gravely misunderstood. The right national and international attitudes must grow up together. One reason is that the former indeed cannot ever come to full fruition except in relation to the larger loyalties of international life and obligation. If, as we believe, it be true that loyalty to one's city and one's country has its roots in loyalty to parents, to home and to school, it follows that the experiences of good citizenship and good patriotism will in their turn react upon filial and domestic loyalties, and that only in them will the latter receive their final development and expression. We hold that the same is true with regard to the national and the international, and that patriotism is not enough. But nothing is more necessary than to distinguish between true internationalism on the one hand and vague humanitarianism or an easy and we believe dangerous cosmopolitanism on the other, which either ignores or seeks to destroy national distinctions rather than, recognising their necessity and value, to work through them and even to rise above them in the larger service of mankind. To meet the dangers of

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such a cosmopolitanism with mere protest can never suffice. The answer of the Christian educator must surely be an endeavour to develop right international attitudes and a sense of true international obligation.

To become good citizens of the world our boys must first become good Englishmen ; and to become good Englishmen they must first be good sons and brothers, and after that loyal participators in the affairs of their locality. To this end the young should be instructed that a duty (no doubt only a relative and subordinate duty) exists for citizens to acknowledge responsibility in regard to provincial affairs, whether by rendering service to their municipalities or by sharing in voluntary efforts of an educative or philanthropic tendency. It is, of course, to be recognised that in regard to local burdens men and women have not either equal ability or equal opportunity ; moreover, there may be a real conflict between loyalty to the community and home duties. But stress needs to be laid on the frequent recurrence of what may be termed family selfishness ; and in any case the exercise of influence even upon restricted areas, especially where it is uncongenial and therefore requires more sacrifice, should be represented as a high form of patriotism. And to the question of where we are to seek the final arbiter amid a possible conflict of loyalties, we would suggest that this can only be found in the nurture of a right religious life in every citizen.

The safest basis on which to build the Christian ideal of peace on earth is a strong public opinion in every country in favour of organising co-operation between nations, and giving political expression to

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their interdependence, especially for the purpose of preventing war. And those who are engaged in the profession of education have in their hands the readiest means for its creation. At school habits of thought and conduct are formed by those of the masters, and the principles and prejudices gained there go with many of us all our lives, or, if later we find them to be wrong, are harder to uproot than the opinions of riper years. The world to-day cannot be divided into nations in water-tight compartments; we are all bound up for better or worse with the destinies of our neighbours; and, as has already been insisted, many of the responsibilities which we used to feel towards our fellow-countrymen must now be extended so as finally to embrace all our fellow-men.

Experience has shown us that children are easily moved to enter into the sufferings and to supply the needs of other people who are quite unknown to them. But those concerned with education must face the fact that the friendly attitude of the child and his native sense of brotherhood are too often perverted and even choked by hostile influences, whether at home or in school; as, for instance, when love of one's nation is expressed solely by hatred or contempt of everyone else. History books have represented their country as always right and always victorious, have dwelt unduly on the military aspect of history and invested with glamour and romance the whole bloody business of war. This has often been accentuated by geography-teaching, which has treated countries merely as separate entities, omitting to bring out their dependence

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on one another—a dependence in many cases for the very necessities of life, and in all cases for that which builds up the higher and finer side of human civilisation. In spite of much improvement, there are still many histories in use, some by authors of high literary repute, which definitely inoculate the child-mind with a spirit towards their fellow-men which is utterly opposed to the mind of Christ. We wish our children to learn the history of their country above all others. That is understood. But we definitely think that it is wrong to confine the history teaching to the history of England and of the British Commonwealth; we believe that wars must be put into their right place and treated with due recognition, not only of the heroism and genius displayed, but also of the misery, wickedness and deterioration which have always characterised them. There must be a study not only of battles and campaigns, but of the causes and consequences of the struggle. Otherwise the teaching is to be condemned as being bad history, as well as of anti-Christian tendency. These things are important not merely from the standpoint of international politics, but as going deep down to the child's fundamental ideas as to what greatness for individuals and nations really means.

While we are clearing the ground by some destructive criticism we are bound to go further still and include the other great source of historical instruction open to most children, viz. the history of the Hebrews. It is of urgent importance that the handling of the Old Testament should be such that it does not seem to hold up as sacred for us

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standards that are obsolete, but gives a picture of that evolution of human ideas of righteousness and God which it is the glory of Christianity to have carried further.

Let us now turn to a more positive approach to our subject. The contribution of teachers to the end we have in view should include not only the teaching of principles whether of philosophy or religion (and this may be given in discussions on the Hebrew prophets or the Sermon on the Mount, or even the history of the nineteenth century), but also a clear indication of the way in which these principles should be applied to the affairs of the modern world. We are concerned here with a wider world outlook on all the studies and all the experience of every pupil, and not merely with introducing some specialised study of international affairs, whether as a new subject in the curriculum, or as an addition to the present teaching of history or geography. Every one of the ordinary school subjects has its world aspect. Even mathematics has its international character; its great pioneers, like the heroes of literature and of art, belong to no one nation. This is equally true of science, where the whole world has benefited by the achievements, first of one nation, then of another; and of music, which speaks a universal language.

The idea of world co-operation will perhaps be most naturally and easily fostered in the teaching of History, provided that it tells of man's development, and one use of local and national history is to focus attention upon and to illustrate the story of mankind, maintaining the while a close connection

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with the teaching of Geography and Literature. "It is greatly to be desired that young people should be given some general notion of world history, and that they should throughout be invited to consider the history of their native country, which will naturally claim the prerogative share of attention, as part of a larger whole."¹ There is much to be said also for a course of special lessons or lectures on world history for older students. There is a strong movement in any case for this widening process on broad educational grounds; to which the purpose here emphasised adds point.

After history, it is perhaps geography that best lends itself to the purpose of opening the pupils' minds to the larger world. Citizens of the British Commonwealth in particular, with its far-flung responsibilities, need to have a wide and sympathetic understanding of human affairs. Not that intricate problems of foreign politics should be discussed in school; but much will be gained if pupils can be led to realise the varied conditions of life, whether for individuals or communities, among the nations of the world. This will be aided by extending the scope of geographical teaching, emphasising the human side, and relating it as closely as possible to the human aspects of other subjects.²

A study of the League of Nations, its work and present limitations, is of great importance in teaching the principles of international co-operation.

¹ Mr. H. A. L. Fisher, *Introduction to Board of Education Report on the Teaching of History*.

² See Memorandum on Teaching of Geography: League of Nations Union.

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The teacher of modern history will hardly consider his equipment complete without an understanding of the fundamental change in international standards involved in adhesion to the Covenant, and if world co-operation is to be made a basic factor in the next generation's outlook on life, then every teacher, whatever his subject, will do well to keep up to date in knowledge of League affairs. There are teachers who say that little difficulty will be found in making the subject of the League of Nations attractive to quite young children, and that they can be encouraged to feel that their belief in it does really help to strengthen its power. There are many ways of bringing the subject forward. Eminent authorities may be secured to lecture to the whole school or to the upper forms, and help may be given by school debates on international affairs, and model assemblies may be organised on the lines of those already in existence in certain secondary schools. At Oxford each of some forty different countries is (unofficially) represented by undergraduates in an assembly, which meets two or three times a term for the discussion of world-problems. An interesting experiment of this kind was carried out in one school, where each form was given a portion of the world for special study and encouraged to try and see events as a whole from the point of view of their adopted country; twice a week general meetings of all the forms were held. At the first of these a report was presented by each form, and any time left over was set aside for asking questions. At the second the questions previously asked were

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answered. Each form had its own newspaper, and as wide a selection as possible was made.

The Christian method and ideal is to be considered also in relation to physical training; and in this connection the subject of Cadet Corps and Officers' Training Corps cannot be wholly omitted. Many are impressed with the fact that these institutions have a good moral effect in the school. The drill produces a quickness of physical reaction and smartness (in the good sense of the word) which is valuable and a strong sense of mass discipline which may be helpful. Boys who were indifferent and "loungy" pull themselves together and become manlier under this influence. They learn lessons of leadership in posts of subordinate command. There is a sense of obligation to one's country which is strengthened by a training in the O.T.C. and by the possibility of sacrifice which it implies. It is felt that boys may well be asked to prepare for serving their nation or the cause of civilisation and international order in any emergency that may arise. On the other hand, some are deeply conscious of the grave danger of training a boy in the effective use of weapons of war. They are convinced that at this stage of adolescence no boy can enter into such a training without acquiescing in if not idealising the whole institution of war and glorying in it. The adolescent boy has not sufficient knowledge of life to understand what war means even in the economic life of the world, much less to realise its moral degradations; and his growth in a real understanding of these things should not be hindered or arrested in any way.

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Plainly then the interpretations of the Christian ideal in this respect vary very widely. Some argue from the use of physical force to combat evil, and consider this a justification of military preparations without which wrong would triumph. Others regard all such preparations as in any case a peril rather than a security. Others, again, hold all war to be contrary to the spirit of Christ, and cannot, therefore, tolerate any training for it as part of Christian education.

But let us return to a constructive note. There is one line of advance which we should like to emphasise very particularly, and that is the need of personal intercourse with foreign nations. We would urge the development of the exchange of teachers under the Board of Education; this should include the resumption at the earliest possible moment of the interchange between our country and Germany which existed before the war, and the extension of the system to other countries as well. The interchange of children as organised by the Modern Language Association is altogether admirable and should be more widely developed. The practice of taking English boys and girls to the Continent and of bringing parties of Continental boys and girls to this country has proved very successful.¹ It is on these lines that we can help to lay the foundations of a better international

¹ Parties of English boys and girls have been taken to Holland, Belgium, France, Germany, Spain, Denmark, Norway and other countries. The simplicity of equipment and living and the close touch maintained with the common folk of the lands visited are especially to be commended.

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understanding, not only by instruction, but by that personal experience which will touch the sympathy and the imagination. The ideal of peace and co-operation must after all be in the heart and mind of the individual—there is nowhere else for it to be. If we can build up a spiritual comradeship in which national divisions are no barrier, we shall have achieved a glorious thing in itself, and set at work a force that will penetrate even international diplomacy, commerce and finance with the same leaven of unity and service.

In this great Christian work all grades of education can help, from the nursery to the university and beyond. The spirit of education, if it is true to itself, is a universal and uniting spirit; it is a progressive spirit that may rise above the timidities of the politician; it is an emancipating spirit that can set free humanity from the fetters of fear and hatred and ignorance, for a larger and truer life.

5. THE FORM-MASTER AND THE SPECIALIST

Certain problems of staff organisation require attention here. The more personal consideration of the teacher's qualifications and training will come later in this volume; but some matters, which must in the main be left to professional decision, but which do also connect themselves with our foundation principles of a Christian ideal of education, are in place in this part of the Report. We lay stress on continuity and unity and on personal influence; we desire the teaching of any subject to be in the hands of keen and competent men and women.

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How do these points affect the issue between the form-master and the specialist? And this has a special bearing on the choice of those who are to be responsible for religious instruction. This latter question will arise both here and in the next section.

It is agreed that the aim of education is to assist each individual to realise the varied potentialities of his being as a personality, with knowledge and will fully developed and, so far as this is humanly possible, completely unified.

If the staff of a school is to function effectively, it must represent collectively a high standard of knowledge and attainment in all the main aspects of the curriculum. This, however, is not enough. The activities of its several members must be co-ordinated and directed towards a common aim. Broadly speaking, it may be said that of these two conditions, the former can be realised only by means of a specialist staff, and the latter only by a staff which is not merely specialist.

On the one hand, the system of specialist teachers ensures, or ought to ensure, not only that the subject-matter of instruction is soundly presented, but also that its treatment is fresher and more lively. From the very nature of the case it must be assumed that the specialist teacher's heart is in his work. Any drudgery inherent in the teaching of his particular subject becomes less irksome, because he has the joy of knowing that his special talents are given scope, and the satisfaction of seeing results over a term of years. His knowledge of his own subject is constantly growing because his interest is alive.

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He is alert in improving his methods and his teaching devices, and in discussing problems and comparing notes with others similarly engaged.

On the other hand, it has been said that the verb "to teach" takes two accusatives, and that (at least so far as the secondary school is concerned) we are in danger of forgetting the person and laying all our emphasis on the thing taught. Undoubtedly, a teacher who is responsible for all or most of the teaching of a particular group of pupils has a better opportunity than the pure specialist of knowing each of them thoroughly, and of studying their several interests and idiosyncrasies as individual human beings. Provided always that his Headmaster is broad-minded enough to allow him to exercise a reasonable amount of freedom and responsibility, his position makes it easy for him to secure real correlation among the various subjects taken by his form, and to establish some sort of unity of objective. He is able to consider the broad aspects of the curriculum as affecting the physical, mental and spiritual development of his pupils instead of merely the teaching of the individual subject, which too often absorbs the whole attention of the specialist teacher. He is able, moreover, to increase and reduce, as may be needed, pressure upon individuals, and from time to time to make any necessary adjustment of emphasis in the curriculum and of apportionment of hours in the time-table.

Subject to numerous and increasing exceptions, it may be said that the chief difference of organisation in the Elementary as compared with the secondary school, is that, in the former, the teaching

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is organised almost solely upon the basis of form or class teachers, perpetuating the tradition that a certificated teacher should be equally able and ready to teach each and every subject in the curriculum, whereas the modern secondary school tends to go to the opposite extreme, which involves the practical elimination of the form-master, and hands over to subject specialists the instruction of quite young children.

We do not desire to dogmatise on this point, but venture nevertheless to ask whether it would not seem desirable that the younger pupils of a secondary school should spend a large proportion of their time with the same form-master, between whom and his pupils close personal relations will thus be likely to develop? In this way the knowledge he imparts will automatically and immediately be connected to deep and wide interests in his pupils' minds. Moreover, if this form-master himself possesses a wide but coherent body of interests, so that he sees life steadily and sees it whole, the connections that exist between his thought-activities are likely to produce corresponding connections in his pupils, and so to assist in developing in each of them also an interest that will be coherent as well as wide. It is, of course, true that this important means of securing unity of interest may involve some sacrifice of proficiency of the teacher in some of the subjects he has to teach. But it may be that a schoolboy whose main interest is in history will learn mathematics best from a teacher who is qualified rather by his sympathy with the boys' interests than by his distinctions as a mathematician. Unfortunately, how-

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ever, many modern secondary schools altogether ignore these principles, actually refusing to allow boys of thirteen to be taught history and English by the same master, even when the teacher of history—or the teacher of English—happens to be called their form-master (merely because they keep their books in his class-room, although they do not spend more time with him than with any one of five or six other specialists.

The valuable functions of the form-master, now tending to be unfulfilled, may be restored to life in differing fashion by the development of the house system. The house-master or house-tutor may contribute to the needed unity by the broad and continuous supervision and sympathy that he exists to give. The whole question has a close bearing on that of religious education and influence, as we shall see shortly in treating of elementary schools. But in secondary schools also this matter of the form-master has religious importance. One attempted solution has been brought before our notice, and we mention it merely as a suggestive example of possible experiment.

At some schools a plan has been adopted for the teaching of Divinity which tends to emphasise the integrating nature of the work done in the periods devoted to the subject. According to this plan the whole school below the sixth form is divided into houses for the Divinity period, and each house-master teaches the boys of his own house. To obviate the difficulty of having boys of widely differing ages in the same class, the house-master is assisted by one or more house-tutors, while, of

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course, the headmaster takes the sixth form of all houses. This scheme, it is claimed, has the added advantage of giving those masters specially interested in a house a real opportunity of extending their influence in it.

It is clear that no universal principle of organisation can be laid down. Every headmaster should recognise his responsibility for making the most effective use of the special knowledge and interests which individual members of his staff, at any one time, may possess. Some experience goes to show that wherever the organisation of an elementary school is so arranged to give responsible charge—and consequently a free hand—to individual teachers with special interest and skill in particular branches, not only in Art and Music, but also in Literature, History, Geography and Nature Study, there ensues almost invariably in the atmosphere of the school as a whole, a keener zest, a heightened intellectual tone and a livelier sense of enjoyment both for teachers and for pupils.

There are diversities of gifts. In every school where a number of teachers are employed, this teacher will teach English better than his colleagues, that teacher Arithmetic, another History, and so forth. In our secondary schools we have come to rely upon specialist teachers, and this is right, with the important reservations that the spiritual unity of the work should be kept in view and that in dealing with quite young children we want not so much the subject specialist as the specialist in young children—the teacher, that is, who is interested in young children, who has studied their psychology

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and has mastered the methods of dealing with them. Mr. Fisher has told us that "The education given to the great mass of our young citizens is inadequate to the new serious and enduring liabilities which the development of this great World War creates for our Empire, or to the new civic burdens which we are imposing upon millions of our people." He has told us further, "That the weakest part of our system of education is the instruction of the older or more advanced children in the elementary schools. It is just here that the services of the specialist teacher are required. In the higher standards of our elementary schools, and above all in our central schools, we plead for the increased adoption of specialist teachers."

It is, happily, not impossible to make the best of both worlds, and in a certain degree, at all events, to combine the advantages of the form-master system of organisation with those of the specialist teacher system.

We have spoken above of the younger pupils in secondary schools and their form-masters; but may we not lay down as generally desirable that the number of individual teachers who are concerned with the instruction of any individual pupil should be reduced to a minimum? It is obvious that the opposite result would be attained if each individual teacher specialised only in one subject. Many problems of co-ordination and of time-tables would disappear if every teacher, in addition to having an expert knowledge of one subject, had a sound knowledge of a second, and was reasonably efficient in a third. Under such conditions the scheme of studies

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could be looked at as a whole. Instead of minutely dividing the week among a large number of individual subjects, it would be possible to consider some three or four broad groups of study within which considerable freedom and elasticity would be possible. Minimum allocations of time would serve their proper purpose as a useful guide, and it would no longer be necessary to deal with every subject according to its place on a time-table based on the movements of a staff, most of whom are individually responsible for a single subject only.

The proper co-ordination, for example, of the recommendations contained in the four recent reports on Modern Studies, Classics, Natural Science, and English depends upon the ability shown by the teaching staff to break away from the habit of thinking of the curriculum in terms of subjects which tend ever to increase in number, and to think rather of the larger entity to which they belong. Thus the basic principles of modern physical geography and a good deal of elementary science could be comprised, as Huxley comprised them, under the term, "Physiography"; while the teaching of the classics can be made, as Thomas Arnold made them, to include instruction in English and History. True co-ordination, in fact, depends upon finding the common bases of allied studies and in working outwards from these. It has nothing to do with the external and purely mechanical grouping of subjects which commonly passes under the name of correlation.

The judicious extension of specialist teaching which we are advocating has been anticipated and prepared

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for by the modifications introduced in recent years into the courses for students in training colleges. Instead of being obliged, as was formerly the custom, to follow a uniform academic course comprising all the subjects usually taught in a public elementary school, students even in the two-year training colleges may now confine themselves to four or five subjects selected out of a dozen or so, and are expected to carry their studies in at least some of these to an advanced standard. This clearly implies that in future all teachers, at least of older pupils, will not necessarily be expected to teach all subjects, and that the organisation of the elementary school will be such as to take due advantage of the special qualifications and interest of the individual teacher.

In our view this principle must be, and ought to be, extended so as to apply to the teaching of Scripture and Divinity. There will have to be an adjustment of the training college system so as to provide that teachers should have adequate facilities for making themselves competent to give religious instruction. The Kent Education Committee is an authority which has taken up this point, and special arrangements with this end in view have been made at the training college with which they are most immediately concerned.

One of the first reforms called for is, therefore, the departure from the normal system by which all teachers, or at least the majority of teachers, in an elementary school give religious instruction simultaneously, usually during the first half-hour or so of the morning session. In our judgment, no

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method could be better calculated to lower the general level of religious teaching in our schools.

According to the Code, religious instruction must be given at the beginning or end of the morning or of the afternoon session. The object of this regulation is, of course, to secure that children whose parents object to the religious instruction given may be conveniently withdrawn. In practice, the first thirty or forty minutes of the morning session are usually devoted to this subject. This we hold to be an extraordinarily bad arrangement, since it compels the religious instruction to be shared among as many teachers of the staff as there are classes to be taught. Where, therefore, an average or mediocre teacher who has no living faith nor personal zeal in religious teaching is compelled to spend thirty or forty minutes of a rather irksome hour in doing the same sort of thing morning after morning, it is very probable that, instead of finding the daily Scripture lesson the great opportunity which Matthew Arnold held it to be, he will, in the course of years, fall into a groove of mechanical routine, and be contented with mere lip service and verbalism and the dullest learning by heart.

Moreover, "simple Bible teaching" is no longer quite so simple as our grandfathers supposed. The day of unquestioning and literal acceptance of every page of the Authorised Version of the English Bible as of uniformly infallible authority has gone by. The earnest teacher of Scripture, whether in the secondary or elementary school, must face the problem for himself, and define his own attitude towards the essentials of Biblical instruction. To

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this extent at least he must make himself a "specialist" in the subject.

Under the Kent Education Committee, religious instruction is not necessarily given every morning, and the Headmaster, who is given full responsibility in the matter, is able to allocate the work suitably between himself and selected members of his staff. Thus in these council schools provision is already made for putting into practice the extension of "Specialist Teaching" into the sphere of religious instruction.

We believe that this particular reform would have a salutary effect in improving the quality and deepening the impression of religious instruction given in our elementary schools. The change might involve some loss in the time devoted to the subject. Any such loss of time would, in our opinion, be far more than counterbalanced by the gain that would accrue through the subject being placed in the hands of teachers selected by reason of their suitability in temperament and training for this most important work.

Some advance towards this can be made, as we have seen, even under existing regulations. But to facilitate this development we definitely recommend that the article of the Code which restricts religious instruction to the first or last period of the day's schooling be struck out. We shall return to the general question of the specialist in religious instruction in the next section.

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6. RELIGIOUS INSTRUCTION

At various points in our Report we have laid down the aim of Education in differing fashion. Let us say here that the aim is that we may have life and have it more abundantly. If so, it is the first duty of any generation to ensure by every means in its power that the generation to follow has the best possible preparation for this promised life of ever-increasing fullness and intensity.

Life may be regarded as unfolding itself under four aspects: Beauty, Truth, Usefulness and Goodness. This means that every one of us is potentially an artist, a philosopher, a worker and a saint. To accept this view means also to accept the ideals underlying it, and we believe that these ideals are in accord with the teaching of the Founder of Christianity. But these movements or aspects of life are not separable. When, for example, we are engaged in the pursuit of pure knowledge, as in a scientific investigation, we cannot be without some consciousness that "truth is also beauty," and that the more we know, the more useful will our work be both to ourselves and others. The artist, again, does not cease entirely to be a philosopher, workman and saint when he is engaged in painting a picture or writing a novel, nor can any one of us when engaged in the work by which we earn our daily bread afford to forget that the work must be for the good of all at the same time as it earns necessities for ourselves.

At every moment of life there is need of balance: one of the four aspects may be more conspicuous than

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another, but all must be present in intention. Some of our mistakes in education, as in other directions, are due to forgetfulness of this balance. We tend from time to time to over-estimate one aspect of life and to forget the others.

Now in dealing with children this is specially dangerous, because the child is himself or herself naturally lacking in balance. The rate of development is uneven: at some important stages, for instance, the body tends to be far more developed than the mind. The schoolmaster is often inclined to deplore the very obvious fact that most boys go through a stage of athleticism. To a certain extent this is inevitable, and is not something to be grieved over and resented. It need not be encouraged, but it must be allowed for: the balance must be redressed with sympathy and patience by the application of corrective influences, with due allowance for individuality. Sometimes it may even be wise to let the boy have his fling—it may act as *catharsis*. But it can never surely be wise in any stage to allow any one of the four aspects under which development is taking place to be entirely ignored, and this should have an important bearing on the question of curriculum.

No subject well taught can fail to do something towards inculcating a love of beauty and an appreciation of truth. No subjects can fail to foster habits of work and an attitude of good-will towards others, but it is quite true that some may be more valuable than others at any given time in restoring and maintaining the proper balance. It is quite true that any lesson of the week can be and ought

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to be—will be, in the hands of a good schoolmaster—a lesson in ethics; but this will not excuse us from providing some definite teaching on the right relations of man to God, and man to man; and religious instruction should form a part of the training of all boys and girls. We believe further that at no stage can it be safely omitted, though the amount of time allotted to it, as well as its nature and extent, may vary from age to age, and even from school to school.

To leave out definite religious instruction does not eliminate religion from the schools. The religious element, in the broad sense at least of an attitude towards life and truth, enters into every lesson through the personality of the master, but a curriculum with no religious instruction is a curriculum without balance, and is therefore a bad curriculum. Moreover, it is lacking in just that particular force which is specially needed for growing boys and girls. The affairs of the material universe are thrust upon them at every turn, their bodies are outgrowing their minds, and in the vast majority of cases, boys and girls are encouraged by most of the people they meet to regard worldly success in some form or other as a thing of paramount importance in life. There is a crying need of a corrective influence, and this can best be provided by setting apart some time each week to discovering the laws of the Kingdom of God. The truths of Christianity imply a belief in its supremacy over the material universe which we are called upon to use sacramentally. If we are to discharge our trust to the next generation we ought to make it clear

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to boys that they must live in two worlds at once, and that without withdrawing either from the duties or the pleasures of the one they must subordinate all to the other. We cannot serve God and Mammon, but we can make friends of the Mammon of unrighteousness and we can look forward to a time when all matter shall be subordinate to spirit and God shall be all in all.

Definite teaching on the Kingdom there must surely be, if our children are not to grow into warped and stunted creatures. The absence of it produces in practice exactly the kind of lopsided, dissatisfied, half-starved being that might be expected. We have no right to deprive the next generation of its birthright in that way. If this point be agreed upon, nearly all those who have actually been engaged in training boys and girls will agree further that there is no book that forms such a satisfactory basis for the kind of lessons needed as the Bible itself. There is no need to rule other books out—quite the contrary, let us make use of all suitable literature—but most of us find ourselves coming back time after time to this one great book. Yet it is not a book—it is a library, and a wise teacher will make proper selections from it. Some parts of the Bible are totally unsuitable for class teaching, but there remains abundant material available and appropriate when those parts have been set aside.

So far a large measure of agreement can be expected, but now come difficulties. The Bible is not an easy book, and a proper understanding of it is impossible without expert guidance. How far it will be necessary in the school to go into questions

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of criticism it is hard to state, but with the older boys and girls of sixteen to seventeen the school-master or schoolmistress must be prepared to go as far as the pupils wish, and perhaps a little further. It is of the very greatest importance that awkward questions should not be shirked. There should be incurred no danger of a pupil afterwards either thinking that he had been deliberately diverted from some line of investigation because the master knew the hazards and feared the results, or thinking that the master was simply ignorant and has now been found out. In either case the effect is deplorable, and the boy will turn aside with disgust from religion altogether. He will be justified in doing so. We must never teach him, as a boy, things in religion that he will unlearn in later life. We live in an age of great and rapid changes, and it is therefore obvious that tact as well as honesty will be called for in dealing with subjects of deep import upon which universal agreement has not yet been reached. The danger of giving offence is enormously decreased if it is not entirely eliminated by a reasonable attitude of humility on the part of the master. Once the boys realise that the master can but speak the truth as he sees it himself, and that he is in no sense claiming to be speaking *ex cathedra*, troubles of this nature diminish to vanishing point.

We arrive at this conclusion : religious instruction should hold a definite place in the time-table. The source book used should be the Bible (or parts of it), and it should be taught by someone thoroughly well acquainted with the results of modern thought as applied to that great book. And there's the rub !

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there are not enough qualified teachers to go round. This is a matter to which the Churches must surely devote a great deal of their attention in the near future: it has been neglected far too long, and the effect of the neglect is noticeable on a very large scale in certain kinds of schools. The very existence of the spiritual world is officially ignored in such schools. It is obvious that we cannot acquiesce in this, but must make our position clear, and if possible advocate some definite line of advance.

We have already discussed the question whether the balance can best be restored by putting Divinity teaching into the hands of the form- or house-master, or whether it needs a specialist who can take the subject throughout the whole school or parts of it: in other words whether Divinity must go the same way as History or Geography and cease to belong to the domain of the general practitioner. But whoever teaches the subject, a great responsibility rests on all schoolmasters to see that the teaching is thoroughly well supported by the general trend of the other lessons. In some ways it is easier to do harm than good. Veiled hostility on the part of a master who does not teach Divinity can do untold mischief.

At this present time, moreover, it must be admitted that there are very few general practitioners—specialist masters either for that matter—who are in the least qualified to teach Divinity in the schools. What then is the best line to take, if we wish to recreate a proper system of religious instruction?

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In the first place, the importance of the subject should be impressed upon *all* schoolmasters. It is generally held that every schoolmaster should know something of boys' games; it is surely not asking too much that he should also know something of their religion. Nor can the excuse of non-sectarianism be raised; there is far too much common ground to be covered for any time to be left over for petty squabbles about non-essentials.

We must aim then at securing the interest and sympathy of all those engaged in this high calling of educating the next generation. When this is done, the problem will solve itself, and that for many reasons—one being that the Bible makes such a magnificent study in itself, that it cannot fail to grip very many of those who begin to study it, and grip them in such a way that they will themselves insist on becoming experts in the subject. In the meantime it is important to secure the services of an expert in every school. It should be the Headmaster's special business; if he does surrender it, then it is his very obvious duty to see that the work is done by someone more competent than himself. With a specialist in each school it will not be found necessary—it may be quite impracticable, and is for many reasons, as we have seen, undesirable—to place the actual teaching all in his hands. Many others can share it with him, provided that they are able to draw on his special knowledge to help them over the many difficulties presented by the source book. This plan, moreover, avoids the danger of allowing a boy to think that Divinity is a subject set apart from the rest of school life,

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and having no bearing on it, a subject not really believed in by the master who takes him for Geography or Latin, and only taught by someone who is "paid to do it." A dreadful thought, and a dreadful danger!

It is, we think, important that the specialist, whether clergyman or other, should be an ordinary member of the staff, as otherwise this feeling of separation in subjects will be accentuated. But we ought to be able to look forward to a time—not so very far ahead—when far more interest in the teaching of religion will be taken by the average schoolmaster than is the case at present. Most people met within a day's march know vaguely that certain changes have come over the theological outlook during the last fifty years, but very few have real knowledge of the vast amount of work that has been done. How many people, for instance, still suppose that the order of the books in the New Testament is chronological? And if some would even fail at that test how many could give an intelligent account of Q? The reason for the widespread ignorance of the most elementary facts about the Bible is largely that those whose business it is, or ought to be, to teach us about them have scandalously neglected this duty. Books written by experts for experts exist in plenty; the ordinary man has neither time nor ability for them. Books written by experts for the ordinary man are badly needed.

Yet schoolmasters cannot put all the blame on the experts. They have neglected the offers made to them. There are some books all might read,

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and there are short courses which more might take. It is a shameful thought that only eight schoolmasters from all England attended the last Board of Education course in Scripture, whereas applicants were refused admission to the course in Chemistry.

It would appear to be of the utmost importance to see that adequate attention is drawn to these matters at the universities and training colleges.

It is for religious purposes mainly that the Bible is used in schools. It has been pointed out that a lesson on any one of the four moments of conscious life—Beauty, Truth, Usefulness, Goodness—could not fail to be at the same time, though to a lesser degree, a lesson in the other three; and so again the Bible is a very powerful educational instrument in itself, apart altogether from its specifically religious value. It is probably the best piece of literature in our language, and for that reason alone should be taught in our schools; and if used with intelligence and discrimination, it can be made to light up the history of ancient civilisations—Egyptian, Syrian, Babylonian, Greek and Roman—in a peculiarly vivid way. Now that the learning of Latin and Greek has so largely declined, the Bible is needed as an introduction to the sympathetic study of ancient civilisations. It may well be doubted whether any other book in English of anything like the same size could provide such valuable teaching of the humanities. It is all there—but it needs translation; not translation of words merely, but of time, place, feeling, thought. The experts can help here, but the work of educating

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the next generation belongs to the schoolmaster, and his sympathy and entire support must be enlisted.

The first step and the only one about which we need concern ourselves at this present moment is to ensure that every school has a master specially interested in religious education. As we have seen, all education is religious; secular education is at heart a contradiction in terms, and the philosophy (if we may use the term) of every member of the Staff is of the highest importance; but we mean here to urge that each school needs someone who has made, and is willing to go on making, a special study of this aspect of life.

Each subject of the curriculum has, as well as Scripture and religious teaching, its great opportunity, implicit and fundamental, and our methods of education, Christian or otherwise, will show this in what we try to teach the children during all the so-called "secular" periods, and in how we try to teach it.

A belief in the truth of Christianity, if consistent, cannot but make a difference to all our dealings with children. The practical question, therefore, for the teacher (which is indeed more fundamental than any other) is, "How shall we teach our children religiously?" This is not a platitude, but a most revolutionary saying. For it is surely more true than many imagine, that while we tell our children very many things about Christ, we do not often tell them what He taught nor do we teach them *in His way*.

What then is the Christian method in education?

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It is to treat our children consistently, whether in the religious period or outside it, with that method of love by which God deals with us. Therefore it is vitally important never to cloud for the children this idea of God. It is strange and humiliating to think how children build their thoughts of God not infrequently upon poor human imperfections.

The use of punishments presents a very real difficulty. If fear cannot be entirely eradicated from our imperfect world, it should be used with great caution in schools and its dangers should be recognised and faced. Sometimes the dread of punishment teaches the timid to deceive and the brave to degrade their courage into either deliberate rebellion or a cowardly care for their own skins. Moreover, doctors are beginning to tell us that this motive of fear produces bodily as well as spiritual results.

We shall not rest until we have penetrated behind the act to the motive, and have asked, and to some extent answered, the question, "Why did the child do this, say that, appear so?" The crude quack treats the symptoms, and obtains a speedy and unstable "cure"; the wise doctor searches for *causes*, and treats not the symptoms but the disease. Such a method is the Christian method of education.

Only those who have worked week in and week out in a room where other teachers are trying to teach at the same time—only those who have tried to elicit eager response and sustained attention from scholars leaning wearily forward or shifting uneasily in backless desks—know how impossible it is to get a *human* atmosphere, to say nothing of a *religious*

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atmosphere, under wrong physical conditions. To those who care for the cause of religious education, the improvement of the general teaching of our elementary schools, the building, equipment, apparatus, should be a very urgent matter. Teachers feel very deeply, though they do not often express their feelings, the Church's lack of enthusiasm in the matter.

We have noted above how often children form their conceptions of God from the imperfect men and women they know. By our present handling of religious instruction they are also influenced in this respect, and in their ideas of good and evil, by the presentation of God and His righteousness in the Old Testament. The value of the Bible has been amply recognised above; we have also put in a plea for a frank handling of difficulties. But more than that is needed. One of the great merits of the Old Testament as an educational instrument is that there can be seen the idea of God and the standard of life actually in the making—emerging from magic to religion, from vengeance to justice, from tribalism to human brotherhood under the care of a common Father. Unless this development is understood and made plain, the value of the study of Hebrew history is largely lost, and it may become a positive danger to the acceptance of the more perfect Christian ideal. It must never be suggested that the standards or conceptions of the time of Joshua are binding upon the twentieth century. This is not to belittle or express hostility to the teaching of such periods. It is an insistence on their true value.

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There is one further point upon which a word may be said. In many schools and in all Episcopal Churches, classes are held to prepare boys and girls for Confirmation. Churches other than Episcopal in many cases offer similar opportunities of giving instruction in religion. Much good can be done at such times—also much harm. They are special occasions and must be dealt with in widely differing ways, because of different conditions of age, sex, home life and countless other important factors; but it may not be out of place to protest against a too rigid adherence to the catechetical method of giving instruction at these times. The same information can be offered in a much more salutary form. The formal definition has now disappeared even from such an exact science as Mathematics; it seems even more out of place in matters of Religion. In Confirmation, or its equivalent in other Churches, the assistance of the schools is needed, and even in day schools it is probably wiser for boys to be prepared at school than in the parish church—this, of course, on the supposition that the boys stay at school until after Confirmation age. In preparation for Confirmation or its equivalent the necessary doctrinal instruction should not be so stressed as to overshadow or obstruct the boy's own search for God. It has been suggested that some of the apathy now apparent towards organised religion is a revolt against too strong a presentation during adolescence; the seed is a hidden thing and must do its own growing. However this may be, it is certain that we want not to impose doctrine so much as to set the young mind keenly upon

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the search for truth, and to give wise guidance therein.

7. SUNDAY SCHOOLS

If only a few lines are allotted here to the question of Sunday Schools, it is not that they are an unimportant part of our subject. On the contrary they present one of the most obvious and immediate responsibilities of the Christian Churches, wherein their zeal for religious education and their understanding of what it means are most closely tested. The brevity of this section is only due to the fact that all that is said elsewhere about the quality of the teacher, the practical and universal significance of religion, the right handling of the Old Testament, the appeal of the life and teaching of Jesus, the power of nature and human experience to point the way to God, is all as true and as applicable here. What is peculiar to the problem is the responsibility of the Churches and the voluntary character of the work both in regard to teacher and scholar. If, therefore, the Churches have something to say about education, let them put it into practice here. The claim upon them is strong and indisputable. If they are failing here, it is they that are accountable. There are no excuses of finance or an adverse public opinion. It is their own faithfulness that is in question.

A few points may be specially emphasised. Let the rooms be beautiful and cheerful, in accordance with our stress upon the importance of environment. Let the school be duly graded according to the age and development of the children, with consecutive

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courses of lessons suitable to each grade. A miscellaneous gathering in of a young congregation without organisation may do more harm than good. Let the methods be living and attractive, but let the education none the less be such as to have a serious bearing upon the moral and spiritual problems which the children will have to face. Above all, let it not be content with the ground already occupied by religious instruction in Day Schools. Let it at least include training and practice in the expression of worship and prayer, suited to the instincts and experience of the child, but on lines that lead to the forms of worship established in the Church to which the school belongs. It is here that denominational influence urges its strongest claim in the religious education of the young.

If the Church is doing its duty in enlisting the devotion of its members and in helping them towards an enlightened and instructed view of life and Christian development, there will be keen and competent men and women ready to undertake the work of Sunday School teaching. Let the adolescent members of the congregation in particular be encouraged to enter upon this service. If any are able and willing to take a short course of training, they will find the work far more attractive than they dreamed. Knowledge, interest and good educational methods are as essential here as elsewhere; without them, however superficially successful, the Sunday School is playing but a poor part in the spiritual elevation of the people.

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8. A SYSTEM OF EDUCATION

We regard it as supremely important that all types and stages of education should be considered in their interdependence one upon the other, and we desire to recall the statement made by the Board of Education (Circular 1119) in the year 1919: "One of the most important purposes of the Education Act as explained by the President of the Board of Education in the debate upon the second reading of the Bill, is to establish the principle that all forms of education shall be considered as parts of a single whole, and to secure that all Local Education Authorities, so far as their powers extend, shall contribute to the establishment of an adequate national system."

Christians and the Christian Church should strenuously refuse to sanction any condition of social life that prevents or warps the growth of any of the children of Our Father, and, in particular, should take measures to prevent the limitation of the educational opportunity of any, whether child, adolescent or adult, by reason of social position or family income. There should be available scholarships, together with such maintenance allowances as are required to secure that every kind of education is brought within the reach of all boys and girls of sufficient educational promise, whatever their place of residence or their private financial circumstances.

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WE now enter on a somewhat closer examination of the stages of the educational process, in the effort to bring our ideals and principles to bear upon the concrete problems which confront parent, teacher, administrator and indeed all responsible citizens. We shall have to consider the needs and shortcomings of the present system, but chiefly, without entering on technical problems, we shall seek to point the way to such an education for our young people as will meet the demands of the Christian faith. In dividing the subject into the following definite stages, we would refer the reader back to the preceding sections on Unity and Continuity.

I. NURSERY EDUCATION

Under this heading we refer to the first five or six years of the child's life. Modern thought presses upon us the supreme importance of this early period—an importance which may be illustrated on the pathological side. Psychology has demonstrated the lasting consequences of unhappy experiences in babyhood, even though the conscious memory of them has long faded. A shock or the strain of unkind treatment will produce quite

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definite effects in after life. Centres of terror or repulsion are created which long years after may prove causes of weakness, disturbance or aberration. These are examples of disease and deformity, but they are brought forward to show how essential is the key position of infancy for the mastery of life.

Common sense, one would think, would recognise this without enlightenment from the psychologist; but so much has education been identified with definite instruction and with what might be described as verbal knowledge, that this recognition has been and is very inadequate. Yet here the instinctive life is beginning to function amid material and human surroundings that contribute to guide and define its tendencies for life. The active and exploring mind is playing freshly with its new experience. All these processes are big with fate.

Here is a grand and fruitful mission field for the Christian Church; but it must first feel the splendour of the work, and then approach it with a wisdom of method that is born of such a humble reverence for child nature as will prevent intrusion or domination.

This leads us to emphasise the truth that even at this early stage the young spirit will never be rightly treated unless it is respected as well as guarded with parental love. The child can be aided in its growth to true manhood and womanhood only if it is looked on not as an undeveloped man or woman but as having a personality of its own, appropriate to that particular stage. It has not only a peculiar interest and charm, but a value here and now to be appreciated, and a life here and now to be made free and abundant. We believe this to be insuffi-

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ciently recognised in many quarters, and we desire to emphasise its educational importance.

Our present task is more to sound a note of challenge than to propound a policy. As parents, or for that matter as nursemaids or as infant teachers, we are meeting this opportunity in varying degree of carelessness and inadequacy. As members of the community it is more than doubtful whether we are thinking of the homes of the people in the light of these truths. We are bound to ask ourselves seriously what we are doing for the conditions under which this great mission work is being carried forward. Many of the hindrances that beset it—facts of the material and human environment—have been already touched on, but the questions must be raised here again with all the emphasis we can command.

Infancy is a time for the free interplay of the soul with its new experience. But what is the experience to be? The urge of curiosity is strong; how is it to be gratified? The tendency to imitate is powerful: but what is its field for exercise? Habits are being formed for life—habits of conduct, of taste, of thought; are they the basis of a considerate and broadening outlook, of the grace and strength of Christian character?

We cannot put such questions without summing them up in the fundamental query—Is the experience of God in the young heart and mind and conscience being explained and emphasised? This—in whatever terms of ideals and spiritual values, of unity and consecration, it may be conceived—is the most important test

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that can be applied, suggesting as it does the most essential and fruitful purpose that can govern our delicate task at this stage. The experiences which the educator can use are those of the world of events and natural things and facts, the human contacts with parents and playfellows, and the inner response that sits in primitive judgment on these happenings and begins its task of valuation and self-guidance along the path of life. Side by side with the free growth and exercise of the healthy impulses, sensibilities and powers which are springing to light, there is the need of the beginnings of what we may call a general attitude of thought and feeling. A happy and reverent feeling for nature, a sense of surrounding love and care, a dawning sense of right and wrong closely linked with personal relationships—if these are fostered, they may be the hope of the upholding and unifying power of the religious life; the child's face will be set in the right direction; the undefined hunger and thirst after righteousness and truth will grow into conscious purpose as life advances. This means in brief that the child is beginning to find in God a ground of unity for knowledge and for life. These are, it may be, over-glorified descriptions of early gropings and possibilities; but such are the powers that have grown to maturity in saints and heroes. In minds so endowed and so nurtured, the beginnings of instruction in the ways of God, in the truths of the Kingdom, and in the life and words of Jesus of Nazareth will fall on fruitful soil.

We may well ask whether it is in this spirit that we preside over our children's lives. Most men and

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women bear the brunt of this responsibility almost alone in very adverse conditions. Some, however, share it with others, or even hand over these critical years almost entirely to the care of unqualified helpers. It is amazing how lightly this is often done by parents who appear to attach more importance to a uniform than to essential qualifications of personal character and outlook. This, however, applies only to the very few. In many homes, as we know too well, there are not only no nurse-maids, but the parents themselves have neither time nor space for the great duty that is theirs by nature. For this reason the community has called the children to its nursery and infant schools; and in many cases an infinitely valuable work has been done. It may be urged that this lessens the mother's sense of responsibility, brings the children prematurely into the world of organised education, plunges them into large classes where individual attention is impossible, and puts them indoors under rules when they need freedom in the fresh air.

But freedom and fresh air, sunshine and laughter, are not impossible in schools, the opportunity for individual attention can be ensured, the conditions can be those of the true nursery, the child himself can enjoy the society of his fellows, and the mother may gain a new hope—even a new standard and a new ideal—of health and cleanliness and self-respect for her family. Nothing is further from our desire than that mothers should be relieved from their natural responsibilities, but nursery schools—or infant departments where they are on right lines—meet a very real need; they are a means to

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a great good in the upbringing of the nation that cannot be dispensed with. We deplore, therefore, any steps that have led to their curtailment or abolition ; and we would urge the full development of the proposals of the Fisher Act, and a special effort to find teachers of the right type and to give them suitable training for this work.

2. PRIMARY EDUCATION

There are no water-tight doors in life which separate grade from grade. The functions, methods and aims of the primary school are not a new subject unrelated to the home and the nursery school. They spring from them and carry on their work. Nor is the primary school one uniform and unchanging entity. Nevertheless we propose to deal here with the period between the ages of six and eleven or twelve. This includes the junior classes in existing elementary schools, and may correspond broadly to a certain group of stages of development which have their common needs and qualities. In so far as we pause to review existing conditions, it will clearly be the elementary school as we know it to-day that will be mainly in mind ; and let us say at once that the best of these schools are very good, and that any criticisms which may be implied are based largely on the contrast between the less good that is so common and the more excellent way that has been proved possible.

But the need is not so much for a detailed judgment as to probe to the heart of the matter ; and if we do this we shall find—public opinion. The

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Christian public of this land are largely indifferent to the work of their schools. We will put it very sweepingly and severely. They know little of what goes on in these schools, and seem to care less. They are content to compel the children to come in, and whether it be into homes of romance or into huge "efficient" barracks girt round with little asphalt yards, or into insanitary buildings that await the condemnation of the authorities, is a matter of accident. Here the young bodies and souls receive their schooling, but by whom and in what fashion is not a topic of public interest. Whether the hapless teacher has to wrestle with and tame fifty infants or seventy-five, or, as in some rural areas, has to handle thirty children of all ages and standards, is not a burning question of policy; nor how that same teacher is chosen, nor how trained. These things do not stir the popular newspapers to their depths, nor the souls of those who write letters therein. Their concern is to keep down the rates and abolish Bolshevik Sunday Schools. Thus they fiddle while Rome burns. There is little attention to the most important of all State enterprises, little sympathy, little vision. This, of course, is not the whole picture. There is a real keenness in many quarters. It may be that deep down in the hearts of parents, and even of voters, there is a silent and embarrassed appreciation of what education means. But the measure of truth in the picture we have drawn is deplorable.

But there is a different vision that should be before men's eyes, and especially before the eyes of those who claim to be of the community of Jesus.

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Here is an institution whose object is to make the best of the nation's children. Each child has a body which is meant for health and freedom, strength and beauty. He has a mind functioning in the way of knowledge, feeling and activity. Each has his own personal endowment of capabilities and tastes—gifts of humour and understanding, of manual skill and creative power, of imagination and reverence. He has instincts of imitation and hero-worship, powers of absorbing the subtle influence of his surroundings. He has capacities of comradeship and citizenship; and an inner life that may be nourished in quietness and confidence. This, it may be urged, is an ideal picture. That is what it aims at being; or rather it is the material out of which an ideal can be made. No doubt there are other and less beautiful tendencies, accentuated or perverted by evil inheritance or environment. No doubt there are stern needs of discipline as well as the call to liberate and tend and develop. But the splendid possibilities are there. The school has to match itself with them. Its site, its buildings, its playing-fields, its classrooms, its furniture, its walls, its curriculum, its discipline, its teachers, its corporate life—all these must rise to the height of the great enterprise. If they do so, the school will be a home of romance indeed.

Is it so in fact? When one thinks of the public mind on the subject, of the massed regimentation that constitutes so much of our education, of the mechanical methods necessitated by the preposterous size of classes, of the condition of some of the

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rooms and buildings with which we are content, one is tempted to say that Christian opinion will one day look back with the same humiliation on our conditions as it does to-day on the times when Mrs. Browning wrote "The Cry of the Children." The gulf that separates the two cases may be immense, but there is the same unimaginative acquiescence in wasted chances and stunted lives.

Again we would add that there are schools which are fit for their great purpose, and countless others where admirable work is being done amidst grievous difficulties. What is needed is for occasional vision to be made universal, and the baffled work of devoted teachers to be allowed its chance. Given a real perception of the supreme human purpose of the schools, then all these things will be added. Education is not merely to train competent workmen, nor to form a valuable adjunct to Church or Chapel, but to give the children a complete life as children, and so make it possible for them to grow up into true men and true women.

Apply this thought of the complete life to the range of the curriculum and the methods used in following it out. Does the scope of the curriculum allow of the due appeal to all valuable elements in the child's nature, and is it calculated to produce that many-sided and well-balanced personality that is presumably in view? Not only are these points to be kept in mind, but the further consideration also, that the different elements reinforce one another, and progress in one is found to illuminate and encourage another. No one advocates specialisation at such tender years, yet has there not been

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specialisation, now on arithmetic to the neglect of literature, now on learning to the neglect of doing and making, now on knowledge to the neglect of appreciation? The modern curriculum is wider than that of thirty years ago; but it may be still in place to ask whether manual and kindred interests are given their right integral place in the scheme of things, and whether the creative impulse and the love of the beautiful receive the chance they have waited for so long.

“A school is a place where a child, with its endowment of sensibilities and powers, comes to be moulded by the traditions that have played the chief part in the evolution of the human spirit and have the greatest significance in the life of to-day. Here is the touchstone by which the claims of a subject for a place in the time-table can be infallibly tested. Does it represent one of the great movements of the human spirit, one of the major forms into which the creative impulses of man have been shaped and disciplined? If it does, then its admission cannot be contested. If it does not, it must be set aside; it may usefully be included in some special course of technical instruction, but is not qualified to be an element in the education of the people.”¹

The right treatment of the different subjects can only be attained if classes are reduced to such a size that individual attention, personal relationships between teacher and pupil, and free

¹ Professor T. P. Nunn in Presidential Address to Section L of the British Association, Liverpool, 1923.

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methods of handling both subject and class becomes possible.¹

We are not unaware of the serious financial difficulties that are involved, arising from the necessary increase of staff and in many cases large structural alterations. If we demand reforms, we must be ready to pay for them. This particular reform is absolutely vital; and even if no immediate revolutionary change should be possible, we wish to draw emphatic attention to its urgency. If it is a matter that will take years to accomplish, it is all the more important to grasp the necessity now and begin the task of reform at once.

Nor can the plea of financial impossibility be accepted without question. It is a question of what we value most. Lavish expenditure is possible in many directions: the problem is one of the relative importance of various activities. We find, for instance, that the cost per head per annum at the Royal Military Academy at Woolwich is £453 1s. 6d., at the Royal Military College, Sandhurst, is £392 7s. 9d., at the Staff College £786 15s. 10d.; while the annual cost per child in the public elementary schools is £11 8s. 9d. These are illustrations, requiring adjustment for circumstances no doubt, but still significant.

But to return to the quality and scope and method of our primary education. In all branches, the more the teacher can link his treatment to the life of the child, the more real the subject will be, and

¹ Many local groups that have reported to us favour twenty-five to thirty as a suitable number for a class, and regard thirty-five as a maximum.

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the more it will grip the mind. If this thought of reality is followed out in the whole scheme of the curriculum and in the method of handling it, there will be a fresher conception of education in the minds of parents and public, and a greater chance that the life of the school will become closely linked with the whole life of the locality, as it should be. Where this is being done it is found to have a most healthy and invigorating effect. One practical suggestion that will have the twofold effect of increasing individual interest and encouraging personal effort, and of bringing education right into the home, is that every school should stimulate the use of a library from which books may be borrowed. A love of books and a knowledge of how to use them is a lasting fruit and a lasting instrument of education. A home to which boys and girls bring good literature may enjoy an educational conversion of heart. Where necessary or advisable, there should be a school lending library, but it is very desirable that scholars, particularly in the older forms, should make full use of the Public Library of the district.¹

The conception of the primary school that we have tried to present places a high and honourable responsibility upon the staff; and we repeat that the selection of the teacher is a matter that a Christian public opinion will be alert to watch and keen to perfect. We cannot even enumerate here all the qualifications of sympathy and knowledge, natural and trained ability that are required, for those in charge of infants as well as the teachers of higher

¹ See below : section on Other Educational Influences.

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standards. But high over all and embracing all in its sweep comes the same qualification that was emphasised in the last section—the possession of a fine spiritual attitude towards life. This is the point—difficult and delicate task though it may be to estimate it—which should weigh the most with those who make appointments. The teacher's philosophy of life, if we may so call it, will not only impress itself insensibly upon the moral habits of thought of his pupils, but it may also help to give a unity to the seemingly disconnected activities of the school.

Having got our teacher, we shall do well to give him a large measure of freedom. If he has the root of the matter in him, he can be trusted ; in any case there is no other way of making the best of him. Trust him especially in regard to the subject of religion. Here above all real interest and sincerity are the heart of the matter ; and if he has the religious outlook on life which we have postulated, he will see to it that nothing is done to give the impression that religion is an isolated item on the time-table, but rather that it is a spirit that should permeate and inspire the life and teaching of the school.

If the people can see something of this vision of what a primary school should be, and press steadily to its realisation, it will go far to solve the urgent problem of the social cleavage that the present educational system so seriously aggravates. There are many causes which contribute to this cleavage by which the nation's schools are regarded as a domain for the children of the working classes only. Snobbery contributes ; practical difficulties of cleanliness and language add to it ; but there is

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also the genuine reluctance of those who can afford to pay for them, to deprive their children of real educational advantages which the State schools do not provide. Make these schools what they should be, make them the best, and there will be a good hope that they may become the all but universal common schools of the people where the rising generation grow up together into a consciousness of their common citizenship. This will come, if a Christian public opinion cares enough about it.

3. SECONDARY EDUCATION

According to the dividing line that has been accepted in the previous section, the primary stage of education is regarded as ending at about the age of eleven. Whatever system is ultimately adopted, it is radically important that the years from twelve to eighteen should be considered as belonging to one continuous period of secondary education. The method and type will be immensely diversified, but there is a broad foundation of common attainment and development, common difficulties, common educational treatment and common purpose. A basis should have been established of interested minds and of a spiritual attitude capable of facing new problems and prepared for the personal and social claims that are coming. These new tasks belong in the next stage, to secondary education, and as years go on, the broad high-road will separate into many different avenues, according to the special powers that have been revealed and the needs of the career that is to follow. Some will cease their

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formal education at sixteen, others at eighteen, others will go further. The needs of each and every type must be considered and provided for. Education is becoming more systematised; the system must be adequate, and well organised for the smooth passage from stage to stage.

At the outset let us say quite definitely two things. The first is this: if the age of eleven to twelve represents the point at which secondary education begins, then this ought to be recognised and our system of education organised accordingly. When this is done, elementary and secondary schools, which now so often suggest social distinctions, will become real educational stages.

This evidently implies "secondary education for all"; and the second of our two points is that all our young people up to the age of eighteen should remain within the purview of the State for educational purposes. Whether spent in schools or works, these are to be educative years. All these boys and girls are to be thought of as belonging without exception to a great human society, that exists to cherish a complete life and prepare for later developments. Their membership must be retained; none can be spared; none can be neglected. It is not merely that to close the period of education at fourteen means the loss of years; it is that these years of adolescence are psychologically of supreme importance for every kind of spiritual development.

We have already urged that in all the different types of schools—even technical, commercial or whatever they may be—there should be a strong

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element of human and civic—and therefore moral and religious—teaching. So too if a youth is being educated as pupil or apprentice or in some equivalent position inside industry itself, he should be quite certain of receiving throughout a real education under competent and responsible supervision. But more than this: such a training will need supplementing by an all-round human enlightenment and equipment, a principle recognised by the Act of 1918. He is a man as well as a workman. All his capacities for a full life are needed.

If such a programme is to be realised, and if it includes, as it should, a full-time school course up to sixteen or a part-time course up to eighteen for all boys and girls, a great change in public opinion is required. This change is needed in the minds of parents, so that they may see the value of such opportunities, and see it so clearly that they are willing to put aside other considerations as less urgent: the economic motive must be less, and the human motive more prominent. But still more is it important that the community as a whole may be willing to provide these facilities adequately and generously; more important because an abundant and attractive supply is one of the best ways of stimulating the demand.

It is a lamentably small number of our young people who receive any schooling after the age of fourteen, just the age at which results which justify the process will begin to show themselves to the teacher and to be appreciated by the pupil. According to the published figures for 1920 and 1921, the percentage of pupils who pass from public

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elementary schools into grant-earning secondary schools between the ages of eleven and thirteen is less than 3·2 per cent. Now as this age-group contains about 65 per cent. of the whole number who pass from one type of school to the other, it is clear that less than 5 per cent. of the whole number of children in elementary schools go on to grant-earning secondary schools.¹

What are the reasons for this state of things? There are many. Though secondary schools have increased in numbers, the accommodation is insufficient even for the existing demand, the supply of free places, and especially of maintenance allowances, is hopelessly inadequate, and recent decisions have curtailed the openings still more. The elementary schools are not organised for their true preparatory work. The secondary schools are not varied enough for all the different types of

¹ Number of Pupils on the Registers of Public Elementary Schools. <i>March 1920.</i>				Number of ex-Public Elementary School Pupils admitted to Grant-earning Secondary Schools. <i>October 1920.</i>			
Age.	Boys.	Girls.	Total.				
11-12	334,291	329,569	663,860				
12-13	316,620	313,343	629,963				
	650,911	642,912	1,293,823 ¹				
<i>March 1921.</i>							
11-12	328,369	321,528	649,897				
12-13	318,056	314,843	632,899				
	646,425	636,371	1,282,796				
				Ages: 11-12. 12-13. Boys. Girls. Boys. Girls. Total. 10,577 8,751 11,577 10,270 41,275			
				Percentage, 11 of 1, 3·18.			
				<i>October 1921.</i> 10,760 8,958 10,870 9,660 40,248 Percentage 3·13			

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need. Too many employers fail to take a broad view either of their own requirements or of the needs of the people. Parents are poor and need their children's earnings. Home conditions are a difficulty. Rate-payers think of the citizen's burdens now, and forget the importance of the citizens to be. The Christian Churches have never grasped the truth that their faith calls for an educated Kingdom of Heaven.

The schools we want will have to a large extent a common task in the earlier years—a task of building a more solid and organised framework of knowledge on the foundations that have been laid. They will train the reason, feed the imagination, and develop the power of concentration. They will seek, as we urged in the last section, to link their work with the experiences of life and the story and interests of the locality. They will open out new regions of thought in the teaching of organised science and it may be of some foreign language. They will connect their history teaching and their moral and religious influence with the future function of citizenship in the town, the State and the larger realm of humanity. They will introduce their scholars to the splendid heritage of English literature. They will use the agencies of Art and Music and the Drama to bring new thoughts of beauty, new openings for unsuspected gifts. They will harness the new powers of the young adolescent to the disinterested service of the school community.

In the method also of handling the various subjects there will be increasing encouragement of individual initiative, and assistance to personal

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study and to an understanding of the meaning and purpose of the work. For all such developments the possession of a good and attractive library is important, as we saw in the last section. The subject of discipline has been already treated in a special chapter and we need not repeat what was there laid down. Nor need we reiterate our emphasis on the importance of choosing able and trained teachers with the power of sympathetic contact with the young and a deeply religious outlook on life, to whom a large confidence and freedom shall be accorded. We have also dwelt elsewhere on the need of unity and continuity in the treatment of pupil and subject and in the whole standpoint and equipment of the teacher.

A word is needed on the subject of examinations. There has been a great improvement here of recent years, both in the simplification of the system and in the variety and choice that are offered. If, however, we want to encourage the adaptability of education to the whole range of human variety, we must go further in this direction; and this will apply not only to the School Certificate Examinations, but also to any tests that may be used at any stage for selecting among candidates for bursaries, scholarships and free places.

A school of secondary type which wishes to give a large proportion of attention to manual work, coupled with a sound English training, should be able to find a leaving examination which will not hamper its scheme of work. The existing School Certificate Examinations should include such options as will meet a case of this kind.

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Those whose bent is towards music or art, should have full opportunities of following out their special line as part of an appropriate group of general subjects, and of gaining the same distinctions and the same entry into more advanced stages. "Music is not only a source of noble pleasure, it is a form of intellectual and spiritual training with which we cannot afford to dispense. It is not merely a matter of pleasing the ear with successions of beautiful sounds. It is just as truly a language as French or Latin. It is just as truly a form of mental discipline as any subject in science or mathematics. . . . The notes in a perfect melody follow each other by as sure logical necessity as do the words in a line of Shakespeare. In all arts alike the work which endures is the work which appeals to the whole nature of man, spiritual, intellectual, emotional, and of this there is plenty in music to give full justification to its claim."¹

We speak above of "an appropriate group of general subjects," and this suggests the need for correlation which examinations may do so much to help or hinder. Prior to recent reforms, external examinations did undoubtedly impair the values of school education, for every subject was isolated from every other both in respect of examiners, syllabuses and questions. It is now possible for schools to submit their syllabuses to the examining authority; we hope that schools will take advantage of this so as to effect a due correlation between subjects. Thus the building of our single wide interest will be assisted.

¹ Sir W. H. Hadow.

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Many other topics—fruitful and attractive—arise in connection with the general tone and influence of the secondary school—the widening and stimulating treatment of religion in vital contact with the problems of life, the encouragement of the search for truth, the growth of self-control, the emancipation—if need be—from purely conventional standards, the opportunities for learning the right use of leisure, the spirit of co-operation: most of these we can only mention and pass on.

But we would dwell for a moment on the value of the corporate life of the school, so strong in some quarters, so weak in others. This is of great significance at all stages, but acquires a special and organised importance in the secondary school. All the institutions in which this common life expresses itself—games, societies, councils and the rest—foster the spirit of comradeship and service, bring to birth the sense of responsibility, enlist the individual in a wider life, and enlarge the personality.

It remains to say a little about the special problems of the part-time Continuation School, which we believe is destined to play a large part in the making of good citizens. The story of the experiments in such schools of this type as have survived the difficulties of the time is a fascinating one. Where they have succeeded, it has been by the wise freedom allowed, the co-operative methods employed, the fine comradeship of teacher and taught, the freedom of choice offered to the young student, the individual and yet team-work modes of approach, and the close attention of the director of the work to the tastes and practical knowledge and needs of the members

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of the school. Much remains to be done in working out their possibilities, not to mention increasing their number. But the start has in many cases been a most hopeful one.

4. UNIVERSITY EDUCATION

In Britain, and especially in England and Wales, the position of the universities in national education has changed more swiftly during the last fifty years than during the foregoing centuries. The number of university students has trebled. Women have been admitted to university life. Restrictive religious tests have disappeared.

England and Wales have followed Scotland in widening the ways of access to academic training. South as well as north of the Tweed the universities are now articulated with the framework of national education. It is not unlikely that there may be a further increase in the number of university students. This increase, if it comes, will be due :

- (1) To the growth of secondary schools ;
- (2) To the importance of Medicine, Dentistry and Technology (including scientific training for Agriculture and Horticulture) under the economic and social conditions of modern life ;
- (3) To more girls and women seeking professional qualifications ;
- (4) To a rising standard in the educational equipment required for posts in the Public Services, central and local ;

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- (5) To a larger proportion of intending teachers receiving part of their professional training in a university; and
- (6) To a period of advanced study being taken at a British university by more graduates from this country and from overseas.

The Parliamentary grant, subsidies from Local Authorities, munificent private gifts and the universal attention given to university questions in the Press are signs of a growing appreciation of the service which universities, both as places of education and as centres of investigation, may give to the community. Other indications of the same trend in British opinion are seen in the establishment of the Association of University Teachers, which aims at enhancing the power of the universities to render public service, and in the attempts to mobilise graduate or undergraduate energy through national associations of present and former students, through the Student Christian Movement and through similar bodies.

In England, as a result of habit and history, the oldest universities (Oxford and Cambridge) are still detached in some degree from the newest universities. Because their structure is mainly collegiate, Oxford and Cambridge differ from the newer universities of England and from the universities of Scotland and Wales in way of life, in the conduct of some branches of study, and in many of the problems of administration. But the reciprocal influence exerted by the old universities on the new, and of the new universities on the old, is not inconsiderable, and is

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likely to increase. The value of residential life in college and of the long-established traditions of the schools of philosophy and of the classics is appreciated by the new universities. They in turn, through their more immediate contact with the social problems of industrial districts, and through the prominence of pure and applied science in their programmes of study, have already influenced the outlook and policy of the old.

The new university movement in England shows distinct traces of the three sources of its origin : viz. (*a*) London University with its freedom from religious tests, its welcome to women and its scheme of examinations ; (*b*) the Scottish Universities with their appreciation of the value of courses given by eminent professors to large classes, and of the importance of facilitating the attendance of poor students ; and (*c*) Oxford and Cambridge with their experience of corporate life, their jealous regard for academic independence, and their emphasis upon individual instruction. By fusing together these characteristics of the different branches of British university training the newer universities are gradually making university education in England more homogeneous. In spite of the distinctions in the methods and traditions of the different institutions, it is becoming possible to view the university movement as a whole and to measure the degree of its response to the ethical and intellectual needs of the community.

But conditions are not static. Along with the new universities which have already received their charters, we must reckon a large number of institutions called university colleges. Some of these are

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certain to acquire full university status at a future time; all attract students of the type frequenting the chartered universities and are in different degrees doing educational work which aims at university standards. No one can say with confidence how many of these university colleges will hereafter become universities, nor by what ultimate plan of incorporation others of them may be linked to universities already existing or still to be founded. But for the purpose of this report the problem of the universities includes that of the university colleges.

Again, some of the so-called "unitary" universities, both in England and Scotland, embrace affiliated institutions, the teaching staffs and students of which should be counted, wholly or in part, as part of the academic population. This category of attached institutions includes some technical colleges, some training colleges for teachers, and some schools of architecture, as well as theological colleges or agricultural colleges. The Federated University system of Superannuation spreads its net wide, and the Student Christian Movement does not draw a sharp line between institutions of university rank and other institutions which deal with students who are doing work of an advanced character.

Also within the frontiers of university education fall large numbers of non-degree-seeking students who are in attendance at systematic courses held under university auspices. The members of these classes, which are for the most part held outside the walls of the university, are not without a sense of membership in it, especially when they have resided

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at a university for a vacation course. The importance of this side of university work, and its capabilities of being extended, are discussed below in the section entitled "Adult Education."

Through their individual members the universities exert a considerable influence upon the community's intellectual life, and their scheme of education helps to determine the curricula and methods of the secondary schools and the educational ideals of the community at large. By training recruits for what may be called directive callings, they influence the ideals and efficiency of these callings, and therefore of the nation. Since many of their students are enabled to enter callings different in type from those followed by their parents, the universities increase the "vertical mobility" of the community's social order.

Under modern conditions in Britain a university is a fraternity of men and women, teachers and taught, associated together for study and for higher education. Each of these fraternities has its independent life which discloses itself in a specific tradition of corporate honour. Each is under statutory and financial obligation to the community but is, broadly speaking, autonomous. In their aggregate the several universities form a loosely knit commonwealth of culture, and their fundamental unity of function is expressed by periodical conferences and by the more frequent meetings of the Standing Committee of Vice-Chancellors and Principals.

In the convictions of its individual members and

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in their attitudes of mind a university is as various as is the community from which it is derived. Its vigour shows itself in the variety of opinions which its freedom allows, and which the mixture of youth with maturity engenders. But the intimacies which spring from association in one place of study produce a *genius loci* which is tenacious of old memories though also sensitive to new influences of change. Thus, though the opinions of the individual members of a university reflect the diverse opinions of the nation from which they are drawn, corporate feeling may seem to an onlooker to diffuse over these opinions something like a common tone, which in turn varies in different universities through the dissimilarity of their traditions. As institutions, the universities cannot be said either to fall behind the average opinion or to lead it. Under present conditions in Britain, they are neither reactionary nor revolutionary, but representative. Like all firmly established educational institutions, universities are a link between the past and the future. They are at once backward-looking and forward-looking.

At intervals the universities, which mainly produce the competent rank and file of the professions, throw up leaders or groups of leaders. These men become the spear-heads of progress in some strata of national life. They always derive part of their inspiration from the doctrine and example of some great university teacher who has shown genius in interpreting the needs of his time. Such personalities among its teachers are the most precious assets which a university can possess.

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In addition to what a university does for those of its alumni who are receptive, independent-minded and diligent, it renders service to the community, both national and local, through the voluntary labours of many of its teachers in public work. The residence in an industrial or commercial city of a large number of teachers whose life-work is study, exerts a good influence upon the tone of the community. University teachers as a rule are generous in giving unpaid service to organisations for public welfare. A university or a strongly staffed university college is a powerful factor for good in local life.

Incidentally and alongside of its specific work in research and in the training of those students who are able to attend day courses leading up to diplomas or degrees, a university does much for the general culture of its neighbourhood by providing public lectures and opportunities for discussion. It can make itself a centre of enlightenment and stimulus, and thus, besides reaching a wide circle of adults, counteracts the influences of narrow specialism within its walls. Further, as is shown in the next section of this report, a university finds a very wide field of labour in the furtherance of adult education.

From the time of Mark Pattison down to the present day some people have found fault with the British university, and especially with the English, for paying too little attention to research. We are certainly indisposed to endow learning as generously as we reward administrative capacity. We are prone to believe that endowed researches might be idle or futile, and we find it more palatable to vote

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money in aid of what we call "practical" efficiency than in the speculative encouragement of learned investigation. We have been bred in a commercial age and do not like spending money without good prospect of definite "results." Also, though we feel respect for distinterested scholarship after it has won recognition or in some other way assured us of its value, we are by habit very critical of people who at the start of their career cannot be self-supporting and seem to be unpractical or unproductive. This temper, which attaches so much importance to what we call success, turns a good many young people away from investigation and research into ways of life which are more generally esteemed and understood among us. Possibly there are signs of a change in English feeling with regard to the encouragement of research. But a change like this comes slowly. Public opinion, however, can do a good deal to help the universities to encourage investigation. For certain kinds of research the British (and not least the English) are eminently well fitted by their insight and by their sensitiveness to reality. But the best kind of English investigator tears up a good deal more than he publishes; is critical of his own results; moves on from one point of view to another; is fastidious in his standards; and often has a *flair* for research in fields which, like travel or excavation, are very expensive to explore or which, like mechanical research and educational experiment, need tests on a large scale and are not welcome at first sight to those who are in charge of factories or schools. The typical university tutor in English sniffs at

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half-baked research, and prefers a man who aims at something less ambitious and more in keeping with authoritative standards of skill. And it must be remembered that during the last fifty years the most valuable research in which British people have been engaged on a large scale is the discovery how to adjust our complex social and political system to new and baffling conditions of rivalry and change.

For these reasons, the chief, though not the only function of a British university still is to give a liberal education to those who come under its influence. A liberal education is not difficult to recognise but much less easy to define. Mr. Philip Hartog threw light upon the subject when he said that the main business of a liberal education is to enlighten and practise the intellectual conscience. And he would go on to say that the intellectual side of the conscience should not be divorced from its moral and spiritual side. Perhaps we may say that a liberal education is designed to train us in the art of finding the truth, of distinguishing what is true from what is half-true or false, and of giving a clear, plain statement of the truth when we have reached it. From this point of view, truth is the cardinal virtue of a university training—truth, that is reached by the discipline of the will as well as by the discipline of logic, truth of heart as well as truth of mind. Truth of this quality a student attains only after long apprenticeship under exacting teachers, and generally in comradeship with fellow-learners, because learning is a process partly of initiation, partly of discovery, and partly of suggestion from contemporaries or from the spirit of the time. A

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university should provide the conditions for this threefold process—the first through the unselfish devotion of the teaching staff; the second by giving leisure for digesting what is taught and for private study in libraries or laboratories: the third through abundant opportunities for comradeship in corporate life. And it must be remembered that want of personal contact with good teachers impairs education; that over-regard for examinations or for games curtails leisure of mind; and that the fullest intimacies of corporate life involve residential colleges so planned as to combine social intercourse with privacy, and to mingle in one society men or women of very different tastes and destinies in life.

If a university is regarded, as we in Great Britain regard it, as mainly intended to be a place of highest liberal education, the frontier between the life of the secondary school and beginnings of the university course will be elusive and complicated. No straight selvedge will be possible. This zigzag boundary between the schools and universities which are in great measure enlarged "seventh forms" of the school leads to some irritation and misunderstanding. No ideal simplification can be devised. The idea that any candidate from any school, who has completed with credit any kind of course which his schoolmaster may have prescribed or approved for him, should have the door of any university opened to him when he knocks is attractive but impracticable. Some kind of entrance test there must be, and the test may vary according to the faculty in which the student wishes to enrol himself.

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In view of such a test, a university accepts a certificate of his having passed an examination (including the subjects prescribed for admission to the faculty in question) under the auspices of some approved examining body. Such an examination may have been taken while the candidate is still at school. But the university, having the right to decide on what conditions it will admit candidates to its several courses, has in effect a power of jurisdiction over the contents of the course which its matriculation-candidates take at school. Constant consultation between universities and secondary school authorities lessens the danger of friction. But complications are inevitable, not because people are pig-headed but because there is no agreement as to any one plan of study being the best for pupils in secondary schools. The provision of secondary education should, therefore, be generous and many-sided.

It is the nation's interest to secure university education for all young people who can profit by it. When it is remembered that a university education really costs twice as much, and often three times as much, as the student is asked to pay for it, the conclusion that, whether from inability to profit by such a kind of training, or from want of adequate preparation, many young people must be debarred from a university course, is seen to be one in which we are obliged to acquiesce. The selection of those who shall receive it must include an intellectual test (a test of intellectual attainment as well as of intellectual promise), because the main discipline of a university is intellectual. But it is the nation's

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interest to secure for all young people who can profit by it opportunities of the kind of secondary education which prepare students for the universities; and it is the duty of university authorities to guard against the danger of setting up conditions which are educationally unnecessary or liable to exclude those candidates who, if once admitted, would repair the defects in their preparatory training.

A liberal education is not necessarily unvocational. From their earliest days, universities have trained students for medicine, for law and for the sacred ministry. In modern times the scope of professional training has been widened. It now includes the various branches of technology as well as preparation for different departments of the teaching profession and of the public services. • Not all of these professional courses can be post-graduate. Medicine, for example, requires so long a course that to postpone its beginning until after the taking of the final degree would, apart from the cost being prohibitive to many promising candidates, delay unduly the practitioner's entrance upon the experience of professional life. But it is the duty of a university to secure an atmosphere of liberal culture in each of its schools of professional training. The security for this lies partly in the culture and influence of the teaching staff, partly in the tone of the student community, and in the facilities given for their education through corporate life—facilities which are enhanced by residential colleges. Some degree of segregation of studies according to faculties helps concentration of mind and keeps standards high. But, so far as the time-table difficulties and

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the exacting demands of each science allow, efforts are being made to interlace courses of study, *e. g.* technologists are encouraged to take a general course in economics, arts students to attend suitable courses in scientific subjects, scientists to attend courses in the art of writing in English. And, in the general life of the university, a great deal may be done by offering public lectures in literature, history and art as well as providing good music at convenient hours.

There is some demand for general courses on fundamental questions of ethics and belief. What Professor Henry Jones did for Glasgow, what Thomas Hill Green did at Oxford, might, if teachers with the gift for this difficult work are available, be done in all universities. But in these matters the wind bloweth where it listeth. Some of our new English universities sprang from what were at first little else than higher technical schools, and at the time of their foundation small heed was paid to the spiritual and (to use Dr. Rudolf Otto's word) the *Numinous* in scientific education. Things are changing as the life of these universities becomes wider. But the change will be slow in a country which shrinks from self-disclosures on deep matters of personal belief. Public reference to these questions is easier in a university which has the tradition of corporate worship—as, for example, Harvard, Oxford and Cambridge. But if a new university becomes connected with the theological colleges in its neighbourhood, the establishment of a theological faculty becomes only a question of time. And the experience of Manchester or

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London encourages the hope that, through the personalities of some of their professors, the new theological faculties will strengthen a side in which some of the new English universities have been deliberately inert.

If, in future, advanced study and research become a more important part of British university life, the number of students from overseas will increase. At present there is insufficient accommodation for their needs and, in most of our universities, only a rudimentary organisation of this side of academic activity. It is not easy at the older universities to adjust the college system, with its undergraduate tradition, to the needs of senior students. In most of the new universities the staff is not numerous enough, or the laboratories and libraries large enough to bear the strain of such an influx of advanced students from other countries. For a long time the international side of British university life has been rather undeveloped. In France, in Germany, in the United States, and in Japan it is much more conspicuous. The causes which have increased the foreign university population in those countries are likely to affect Britain as well, would indeed have affected it already if our universities had thought well to lay themselves out for this kind of academic effort. But already the British universities have many students from overseas, and the question how best to show personal hospitality to these students (including those from India and the Far East) deserves more care than is usually given to it. Hospitality committees give a helping hand. The appointment of American and continental, and also

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of Indian and Chinese, scholars to the teaching staff has proved to be valuable in cases in which it has been tried. But there are prejudices and political misunderstandings to be overcome; the social objections to marriages between British girls and Indian students have to be borne in mind; and we are reluctant to dilute the flavour of English education with cosmopolitanism.

Perhaps the hardest thing to realise, in days when the desire for university education has become more general, is that it takes a long time for the university spirit to grow strong in a new institution. You cannot create a university by waving a financial wand. Universities are living organisms, each with an individuality, and they need years for their ripening. Even a hostel for resident students requires some years of experience before it attains a settled or characteristic life of its own, and adjusts itself completely to its environment. This need of time for the best kinds of institutional growth is a reason against any precipitate increase in the number of universities. The British universities are strong in personnel, but as a rule indifferently accommodated.

The indispensable factors in university development are moral and mental—unselfishness on the part of administrators, teachers and students, and the working out of a tradition of corporate life. But ample funds are also indispensable. Parliament, Local Authorities, private benefactors have all been generous to universities during recent years. But much more will be required in order to equip the old universities for their duties as inter-

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national centres of learning and of study, and to furnish the new universities with the residential colleges and the larger staffs of teachers which they need if they are to achieve what the older universities have achieved in corporate life and in the tutorial guidance of individual students. Without residence and tutorial superintendence the universities may produce men of intellect, but will not give us men of character who will put first things first and teach men so.

5. ADULT EDUCATION

Adult Education is not an "extra." It is the natural continuation and development of all that education during childhood, and youth should accomplish, and it concerns not a comparatively few men and women with special tastes, but all men and women, as individuals and as members of society. It must obviously be influenced by, though it is not wholly dependent upon, the elementary, secondary, or other education which the adult has previously enjoyed. The environment of children is an important factor in their education, and it is consequently a matter of importance that their parents should not only have received a sound education themselves, but should maintain those interests which will make them the chosen and inspiring companions of their children. They should be fellow-workers with the teachers.¹ Certainly without a great development of adult education among all classes, neither will

¹ See Section on Interdependence and Continuity, p. 50.

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the necessary public opinion be created, nor will the public finance be forthcoming, to make an adequate system of elementary, secondary and university education possible.

In the space at our disposal we cannot attempt more than a very condensed treatment of a subject that has been too long neglected. The headings under which our material is arranged are determined both by the special purpose of the Conference and by the present position of thought and activity throughout the general field of adult education in this country. We desire to deal with—

- (1) The need as related to what has been said in Part I of this Report.
- (2) The individual and social qualities that result, ideally, from adult education.
- (3) How those qualities can be developed by adult education—principles being illustrated by examples of method.
- (4) What is being done, both by the Churches and by other bodies.
- (5) What is waiting to be done, and what we regard as desirable and possible ways of making immediate advance.

(1) *The Need: Why "Adult" Education?*

If we consider God as occupied in the education of the human race, we must cease to think of education in terms of childhood and youth alone. Our outlook must not be restricted to special classes, groups, nations, or generations of men. Sir Michael

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Sadler has recently said that education which creates no sense of the eternal is not education. But the eternal is not static. Science proves that there is a perpetual process of growth, whatever certain historians and philosophers may say about progress. Thus in discussing education as an element in the life of our own time we have indisputable ground for reiterating what the Government Adult Education Committee declared in its Report of 1919—that education is a lifelong process. This assertion is in danger of becoming a platitude without being given practical effect in the life of Church or nation. But the Christian view of personality and of society adds a note of urgency. The individual, and equally the society from which he cannot be dissociated, is for ever in a state of becoming. A score of forces within and without both men and community are daily directing that “becoming” towards something morally and spiritually better or towards something morally and spiritually worse. Therefore early education can never be complete education. It may put tools into the hands of the young adult, but everything depends upon the use that the man or woman proceeds to make of them. “Give me the child until he is five, and I care not who has him afterwards”: so said the mediæval Churchman, and so says the modern psycho-analyst. But the obverse of this is a hopeless pessimism as to the development and fate of the man or woman who was not so given as an infant—or perhaps, as some may think, of the man or woman who was. Apart from theories of this kind, however, the fact is that education

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implies both knowledge and experience and is the product of their interaction. That is why it is impossible to teach a child of six many things which it is supremely important to teach a boy of sixteen. It is even more true that the working boy or girl hurled untimely into commerce or industry at fourteen, the secondary school boy or girl taking up a vocation at eighteen, or the graduate entering upon his or her calling at twenty-two, is only then at the beginning of education. And if we believe that God is educating the whole race, so that each generation is to carry the process a stage further, it is clear that no man or woman ought to fail to play his or her due part in it right to the end of life.

On the other hand, it is often alleged that the ordinary affairs of adult life are the best medium of education. The mischief is that those who talk thus about "the school of life" too frequently have a contempt for "book-learning," and regard any kind of systematic education beyond the age of fourteen or sixteen (except purely technical training) as little less than sheer waste. They have ceased to reflect upon experience as it comes, and make little or no attempt to bring this into due relationship with the experience and thought of other people, other lands, other times. This is plainly as bad a mistake as that of the academically-minded person, who is inclined to forget that most of the books upon which he rightly sets such value were written by people of the leisured and comfortable classes, and that the culture they afford is incomplete so far as it rests upon a restricted range of experience.

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The need is that adults, well equipped and fully developed by adequate education in pre-adult stages, should continuously, in groups and communities, bring knowledge and thought to bear upon experience and action, thus attaining a fuller development of their own personalities, a finer life for society, and a richer culture to hand on to succeeding generations. To do so is to unify work and leisure, as well as life and religion. Only so shall we attain the quality of life that will enable us to solve the personal, domestic, industrial, commercial, national and international problems that confront us.

(2) *The Personal and Social Qualities to be Developed*

Ideals grow as we make progress towards achieving them. Any thought of finality in describing the kind of society we seek and the sort of men and women of whom it is made up is therefore to be resisted. But we do well to picture to ourselves as clearly as possible the best types of human life and relationships within our ken.

Personality, from the psychological point of view, is compact of instinct and intelligence—one self that feels, thinks and wills. Whatever explanation of the connection we may accept, body, mind and spirit are inextricably inter-related. Health of mind and body, says the psychologist, demands balance. Ethical and religious teachers speak—as we have spoken earlier in this Report—of harmony, of an integrated character and a consonance with the spiritual order. In concrete terms, what we desire to see is men and women with well-developed,

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healthy bodies which they know how to use alike in work and in recreation; with well-equipped, disciplined, free and responsive minds; and with a reasoned appreciation of æsthetic, moral and spiritual values to which they give supremacy in every aspect of individual and corporate life. To knowledge and judgment they will add imagination and that reverence which distinguishes the true scientist and artist. The acquirement of a "single wide interest," to which everything that comes into their lives inevitably and appropriately relates itself¹ is essentially the same thing as "the enlargement of the area of consciousness in each individual, so that he or she is aware of and at home with all that is beautiful, and good, and true."² "Be ye perfect, as your Father in heaven is perfect" is an exhortation to the development of complete personality, and presupposes, in the very terms used, the social as well as the individual qualities that belong to the Kingdom of God, the family virtues, neighbourliness on a large scale. With unswerving fidelity to truth and right go sympathy, respect and love for other personalities, the spirit of service to the utmost limit of personal sacrifice, group loyalty as well as loyalty to humankind, and the real democracy that refuses every kind of coercion. Bound up with completeness and fineness of personality are the group qualities of *esprit de corps*, ability to work with others, power and willingness to throw the best one has into the common stock, and that cor-

¹ See *Christianity Applied to the Modern World*, L.N.U., 6d.

² See *The Philosophy of Settlements*, and *Education Through Settlements*, E.S.A., 6d. each.

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porate sense which issues in "creative citizenship." The spirit, conduct and teaching of Jesus Christ are, in fact, the historically achieved and transmitted spring and measure of these personal and social qualities that we must needs regard as sufficient and unsurpassed.

The stress of life in our own time demands that we should somehow come by these qualities, or fail miserably before the practical problems and tasks which we have inherited or created. Mob sentiment, class bitterness, race feuds, greed of gain or power, self-indulgence and lack of the family and community spirit are rife in all lands. At the same time, particularly among young people and working-class people, there is a resurgence of idealism, often vague and sometimes fantastic, but unquestionable. There is a growing force of constructive revolutionaries, thwarted often in their purpose by ignorance or narrowness of view, and with them lies the future. In politics and industry, religion and domestic life, men and women are endeavouring to build afresh and to build better, not hesitating to begin at the very foundations. This is reflected in science, philosophy, literature, music, drama, and the plastic arts—and in journalism, but only to a minor degree. It is especially marked in the whole field of education. Well may we ask what manner of men and women those ought to be who are about such business. We know the answer:—simple in taste, alive to all beauty, fearless in search for truth, hospitable to fresh knowledge and ideas, loyal to conviction, chivalrous to opponents, rich in knowledge, ripe in power of judgment, courageous and

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able to endure, clear in thought and speech, above self-interest, beyond all things free and able to exercise freedom without infringing that of others, and in all things sensitive to the realities of the spiritual world. They must hold every personality sacred in its possibilities and in relation to a society apart from which no personality can achieve completion, and which on that account becomes sacred too. They must together make up a society which is no mere assemblage of separate units, but a true body politic, animated by a public spirit which is Christian in every quality. The fulfilment of personality involves relationship to God. Civilisation and the Church will have failed unless every personality does indeed become sacred, though this can be only by the help of other personalities. Christian character cannot attain its fullest growth and expansion except in a Christian society.

(3) *How these Qualities can be Developed by Adult Education*

Adult education is not a substitute for deficient elementary and secondary education. Neither is it true that failure to educate the child makes futile all attempts to educate the man. But naturally the adult makes greater progress if in earlier years he has acquired the use of good tools—a certain stock of knowledge and the power of original, systematic thought. School and college should “create the right hungers and thirsts” and give the first experience of joy in the satisfaction of them. But given the tools, everything depends upon how and for what purpose they are used.

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Granted the awakening of hunger and thirst for the best things in the life of thought and action, there yet remains the danger of their being quenched or perverted. In the case of those who have received little or no real education in childhood and youth, it is being proved to demonstration that they are extraordinarily "educable," once their interest has been aroused,¹ but often the wrong appeal is made, or methods excellent in themselves but worse than useless with these particular people are applied.

To generalise upon a task so varied and so extraordinarily difficult is, then, scarcely possible. Yet there are a few principles that are practically of universal application. Such, for example, are these : the adult must to a great degree educate himself : he cannot do this effectively alone, but will need the mutual stimulus and enrichment found among the members of a group ; mental and spiritual freedom is of the essence of adult education ; the appeal of educative activities must lie either in their close connection with existing interests, or, as more frequently happens, in a complete contrast with such interests ; the choice of subject matter and the variety of methods must be as wide as possible ; a very special kind and quality of leadership is required ; almost the primary problem, and always one of the hardest, is that of stimulating a real and lasting demand for education among adults.

If we regard education as a means to the development of desirable personal and social qualities we

¹ See Report of Board of Education Adult Education Committee on *The Development of Adult Education for Women*.

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have to recognise that among adults it is inevitably a voluntary and leisure-time activity; though the educational use of leisure-time will result in giving work-time experiences an educative value and will unify the whole of life. Consequently we have to ask at the outset whether the problem of adult education is one of demand or one of supply. Do adults seek educational opportunities and find that these are inadequate or non-existent? Or are the facilities there, but not the people ready to take advantage of them? Very little inquiry suffices to show that our first task and our most difficult is to stimulate demand, whatever improvements we may wish to see in the supply. If we investigate the reasons for the prevailing paucity of demand, we discover that early education has been deficient, and productive of wrong associations, that adults have the preoccupations of business and home, that the environment in which they spend much of their time is inimical to educational interests, that the conditions of industry and commerce often militate against those interests, that the amusements and recreations most easily accessible are those which tend to exploit rather than to restore both physical and mental life. Yet we find a not inconsiderable number of adults¹ who, despite all these adverse conditions, give themselves to educational pursuits. This reveals the question of motive as fundamentally important. What makes these men and women desire further education? Can these motives be brought into play in the case of other people? What other motive may prove effective?

¹ See figures quoted on pp. 154-5, *infra*.

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The prevailing motives of adult students, according to the Government Adult Education Committee's Report of 1919, are the enrichment of personal life and the acquirement of power to serve the community. The subjects studied—Art, Music, Literature, Science, Philosophy, History, Biblical and Theological questions, and so forth on the one hand, and Economics, Industrial History, Political Theory, International Relationships and similar subjects on the other—certainly suggest this. Foreign travel is being brought within the reach of working people as never before. In Art, Music, the Drama, Folk-dancing and Handicraft, the creative instinct is finding expression. Whatever aids the imaginative and æsthetic elements in life is making a strong appeal to the adult student. But even more significant than choice of subjects is the preference shown for certain methods of both study and organisation. Thus your adult student is not usually a solitary bookworm. He prefers to work in a small group, where comment, question and answer, interchange of opinion, and corporate effort under qualified but not dogmatic leadership are possible. There is a demand for a social atmosphere (not of the billiard-room or dancing-hall, but of the college common-room type) which explains the success of certain W.E.A. or Adult School branches which have premises of their own, and still more of Educational Settlements which are the home of many autonomous organisations for adult education. The adult insists upon the principle of democracy, which means not only that the group must choose its own subject

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and arrive at its own conclusions after considering, under the guidance of a competent and dispassionate tutor, all the main facts and points of view connected with it, but that it must be self-governing and self-directing throughout. The W.E.A. branch, Adult School or Educational Settlement wishes to organise itself and then go to University, Local Education Authority, or Church for the tutorial and other help that it needs. Probably, too, it will seek to establish and maintain close connection with Trade Unions and similar organisations. It may even, as in the case of the Labour College and the Plebs League, try to establish itself on a basis of class-consciousness, though this, if analysed, will be found to be mainly a desire to relate education to what the students regard as the most pressing practical problems in life, and can be made the starting-point for something much truer to the ideals of education. Certainly any thorough study of economics, from this standpoint as from others, must lead to a sense of the importance of much that has at first been ignored, so that the student begins the quest for truth, beauty and goodness rather than merely for a dogma that satisfied his prejudice. The point is, however, that in adult education actual human intercourse plays a part scarcely as yet recognised, and the mental and spiritual discipline that comes of association for a high purpose is at least as important as the acquisition of book knowledge. This view is supported by the fact that in later adolescence and early adult life there is a natural tendency towards the imaginative and the romantic (in various forms)

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as young people enter upon the experience of courtship; while marriage and the foundation of a home often bring entirely fresh motives for adult education into play—as the Report of the Special Trade Union Committee on Adult Education observes. In continental countries, too, association for sport (as in gymnastic clubs) has been utilised as a factor in developing a real desire for adult education.

Adult education, then, can and does lead, by means of its distinctive methods as well as by the range of its contents, to the development of the qualities indicated in our preceding section. We are as yet only experimenting with methods adapted to the needs and interests of adults who are not attracted by such consecutive and thorough study as the tutorial class or the extension course demands. But it has already been proved that an appeal to the same motives—the desire for fuller life, for the power to serve the community, for self-expression, for creative thought and activity—meets with an unfailing response. But there must always be self-determination, actuality, humanness, if the adult education movement is to grow in extent and effect.

(4) *What is Being Done—by the Churches and by Other Bodies*

Taking non-denominational organisations first, the chief movements to be considered are the University Extra-mural Departments (Extension Lectures and University Tutorial Classes), the Workers' Educational Association, the Co-operative

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Education Committee, the Women's Institutes, the Y.M.C.A., the Settlements (particularly, of course, the Educational Settlements), the Adult Schools, and the Working People's Colleges. Local Education Authorities also in some instances provide, or aid, classes in liberal subjects for adults. The facts were assembled in the Final Report of the Adult Education Committee of the Ministry of Reconstruction, 1919, now out of print.¹ A more recent survey has been made by the Adult Education Committee of the Board of Education, and this document has been made available to the organisations mentioned above. It is not possible within the limits of the present Report even to summarise these facts, and still less can any attempt at an estimate of the quality of the work done be attempted here. It is important, however, that those who read these pages should procure and read for themselves the very brief and readable summaries of the 1919 Report, and the five Reports issued in 1922-23 by the Board of Education Committee.²

A few illustrative figures may be quoted. The W.E.A. has about 20,000 members—some 7000 in

¹ For summaries see Arthur Greenwood, *The Education of the Citizen* (National Adult School Union, 6d.) and *An Educated Nation*, by Basil Yeaxlee (Oxford Univ. Press, 2s. 6d.).

² Report on *Local Co-operation*, 4d.

„ *The Recruitment, Training and Remuneration of Tutors*, 6d.

„ *The Development of Adult Education in Rural Areas*, 6d.

„ *The Development of Adult Education for Women*, 6d.

„ *British Music*, 6d.

(H.M. Stationery Office.)

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three-year tutorial classes, and some 12,000 in one-year or preparatory classes. A great increase in its work and influence is now taking place through the Workers' Educational Trade Union Committee, which arranges special facilities on W.E.A. lines, at the expense of the Unions, for members of those Unions. The Adult Schools number about 50,000 members, with an average weekly attendance of 30,000. There are about 2000 Women's Institutes in the country. The fifteen Educational Settlements have a student membership of about 5000, together with a considerable number who participate in the less formal educational activities of these Settlements. There are now several colleges for working people at which students take residential courses lasting for periods of, a term, two terms, a year, or even two years; the most important are Ruskin, the Labour College, Fircroft and Beckenham. But if, at an outside estimate, 100,000 adults are engaged in more or less regular educational pursuits of varying standard, even the immense progress in adult education made during the last twenty-five years appears all too little in face of such facts as that there are some 6,000,000 members of Trade Unions in Great Britain, some 18,000,000 men and women who possess the parliamentary franchise, and half a million children leaving the elementary schools every year with no probability that they will receive any further education.

The amount included in the Board of Education estimates for "adult education" in 1923-24 is £20,600. With additional expenditure by L.E.A.'s the total State and rate aid to adult education for

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the year may amount, perhaps, to about £50,000 at the very outside. But the whole national and local expenditure on education for that year will be more than one and a half times as many millions as there are thousands devoted to adult education.

Turning to the specific adult educational work of the Churches, the facts are far more difficult to elucidate, and the evaluation of the work done is a very baffling task. No responsible public body has carried through the necessary investigation. A personal and private inquiry extending over the last five years, and made as thorough and complete as the circumstances permit, has led the investigator to the conclusion that the real and systematic educational work of the Churches among adults is negligible. The educative value of preaching hardly comes within our purview, since by nature and purpose sermons cannot be primarily didactic, neither can they be delivered in a series of systematic courses, while, even if they were, the elements of group discussion and self-determination by the class do not enter in. A great deal of energy is exercised, and we fear dissipated, in the arrangement of addresses on miscellaneous subjects at men's meetings, the organisation of literary societies and guilds which practically never give more than an evening to any one subject, and even then usually choose very light and superficial topics and intersperse lectures or debates with socials and whist-drives. The opportunities for the systematic education even of young adults in the Bible, the Christian belief, thought and conduct, and the application of Christian principles to personal and

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social life, are appallingly and dangerously meagre. Yet lip service is paid to the importance of Christian education, and resources available for the development of it are not lacking if only they were not neglected or misused.¹

A few striking and in many respects successful experiments have recently been made—*e.g.* the Catholic Social Guild and the Catholic Workers' College at Oxford, the Church Tutorial Class Movement, and the King's Weigh House Classes.² The Missionary Societies and denominational Social Service Unions have in some instances maintained a more or less systematic educational policy. But on the whole the Churches must be regarded as seriously behind secular movements in the matter of adult education.

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(5) *What Ought to be Attempted: a National Campaign*

With a field so broad and with efforts up till the present so restricted the need and the opportunities are, of course, almost infinite. A few immediate steps may be suggested, however.

A national campaign for the furtherance of adult education is the first necessity. The Government Report of 1919 received wide publicity, has twice gone out of print, and there is an insistent demand

¹ See *The Church as a School of Christian Education: Report of Commissions under Chairmanship of Dr. A. E. Garvie* (Cong. Union, 1922, 1s.). "The Church and Adult Education," in *Hibbert Journal* for April 1922. See also Report of Archbishops' Committee on *The Teaching Office of the Church*.

² See *Hibbert Journal*, loc. cit.

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that it should be reprinted. Yet how many average people know anything of the facts that it contains or of the recommendations that it makes? It suggested a ten years' programme. Five of these ten years have sped, and yet not a tithe of the reasonable and possible suggestions made in 1919 have been put into force.

From the point of view of the Christian citizen adult education is part of the solution of many of the most urgent problems of our national and international life. No League of Nations will ever be possible till the peoples of the world know enough about each other to ensure real mutual respect and appreciation. The clash of industrial forces will continue until not only the leaders but the rank and file on both sides acquire something far more than sound economic knowledge, necessary as it is—namely, the broad outlook, the spirit of understanding, the very personal and social qualities described under our second heading. The Temperance Council of the Churches has already discovered that its propaganda must be primarily an educational one, and has determined its policy accordingly. Mr. Mott Osborne, formerly Governor of Sing-Sing Prison, New York, and the newly-appointed Commissioners of Prisons in this country, are declaring unhesitatingly that the business of prisons is to educate (or re-educate) men and women into citizenship, and that the essence of penal reform is found in educational methods.¹ Even the increased leisure of the people is proving a peril, especially to the younger generation, for lack of training in

¹ See Report of H.M. Prisons Commissioners for 1923. 25.

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the use of it. Half the prevailing alienation of all types and classes of people from the Churches is traceable to sheer ignorance of what the truth of Christianity really is and means.

Surely then the Churches should put in the very forefront of their programme not simply the education of adults in specifically religious matters, but the promotion of adult education in all its extent. Otherwise the chances of religious progress are inevitably and gravely diminished.

Such a campaign would begin by trying to make people understand what education is. The value set upon technical training as a means to an increased income needs to be transmuted into a sense of vocation and a desire for the power to render perfect service to the community. Prostitution of education to the false gods of the political or religious sectarian can be made to disappear before a reverent use of education for high ends by all parties in Church or State. In particular the unreasoning suspicion of all but "proletarian" education as somehow tainted with capitalism which so many working people cherish, and the equally unfounded fear of working-class education movements as godless and subversive which characterises many middle-class and Church people, require to be dissipated. Motives for seeking education will always vary and may sometimes seem contradictory. Complete impartiality is in practice impossible and, if it could be attained, would mark our arrival at an intellectual Ice Age. Honesty of purpose in the search for truth, *and willingness to believe in other people's honesty*, will bring us in fellowship to the

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attainment of a knowledge and wisdom such as no one man, one group, or one nation can find alone.

A campaign of this kind would seek the expansion of existing facilities and the addition of fresh ones. But it would include careful efforts to discover and understand the extent and nature of existing demands, as well as persistent endeavour to increase the supply. Such phrases as "Secondary Education for All" and "Access to the Universities for the Working Classes" have unhappily been treated as catch-words and twisted into the appearance of ludicrously impossible demands, but in reality they express reasonable and serious needs. The raising of the school-leaving age has become palpably more important, both as the soundest way of dealing with juvenile unemployment and demoralisation and as the only adequate preparation for adult education. Secondary education for all, as Mr. Tawney has expounded it,¹ is a Labour policy which presumes this raising of the school age, but goes deeper. It aims at the abolition of that distinction between "elementary" education for the wage-earner and "secondary" education for the prospective business or professional man which forthwith creates the "two nations," not so much of the poor and the rich, as of the class-conscious (because inadequately educated) in each case. Again, the opening of the Universities does not imply either the hopeless flooding of existing institutions with all who have a fancy to go there, or the creation of so

¹ *Secondary Education for All: a Policy for Labour*: edited by R. H. Tawney (The Labour Party, 33 Eccleston Square, S.W. 1., 2s. 6d. net).

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many new ones that it would be impossible to maintain a high standard of teaching and of study. It means merely that no youth or girl of proved ability, having passed satisfactorily through a sound course of secondary education, should find the gates of the University closed to him or her because there are not sufficient scholarships or bursaries available, or because many of those that exist are held by people who do not need the money, however much they may be entitled to, and value, the academic distinction of being "scholars" or "exhibitioners." It also means a simplification of the standard of living (at any rate in the older Universities), and a community spirit which would not permit of even subtle class-distinction among fellow-students. If "the development of working-class culture" is spoken of, the suggestion is not that of a narrow, class-bound, materialist and propagandist range of study and thought, but that of freedom to pursue under scholarly and sympathetic tutors studies that have a natural relation to the life of the wage-earner. It springs from the belief that those who toil are also those who think and dream in such wise that they have a specific contribution to make to the intellectual and spiritual wealth of our common world. That was proved by a Man in Nazareth.

The proud name of "University" carries with it an obligation almost infinite. "Cambridge is not just for us," said an undergraduate recently at a college "squash" assembled to talk about adult education: "it is for England." The universities are endeavouring, some more, some less, to fulfil

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that ideal. Though obviously their first concern must therefore be to maintain and increase the efficiency and richness of the education they impart to the students who can give three or four years of preparation within the walls of the university for the tasks that life will bring, and though it would be folly to weaken that part of their work in order to extend another, they are far from ignoring their responsibility towards the men and women who can never come to them as undergraduates. They are beginning to talk, not of "extension" or "extra-mural" work, but of adult education departments. One university and two university colleges now have such departments, equal in status to all others in the college, working in close co-operation with Local Education Authorities and voluntary organisations, and supplying teachers of university rank and special experience to adult classes organised in widely differing ways over a considerable area of country. Greater progress on similar lines would have been made elsewhere but that the very first victims of the Geddes Axe in the universities were perforce the latest and most defenceless, though not the least promising, projects. It is our part as citizens to encourage and, so far as we can, influence the disbursement of public money, to enable the universities to take their share in adult education. We can at least help to enlighten and invigorate public opinion with regard to the function of the university in relation to the whole community. We can stimulate voluntary organisations to co-operate with the universities. We can urge such organisations to ask for help; and the universities

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will recognise that they cannot reach most adult students direct, but must rely upon the voluntary bodies to recruit and organise them.

Among the several hundreds of Local Education Authorities in England there are naturally to be found great diversities of spirit, outlook and policy. Some have welcomed the opportunity of aiding adult classes in every way possible, by providing teachers, making grants, and so forth. They have also endeavoured to organise such classes in liberal subjects themselves, though an obstacle to their success has been the preference of adults for a voluntary organisation. Other authorities have grasped at the technicalities in the regulations or at the ratepayers' demand for economy as excuses for neither providing nor aiding non-vocational adult education. The Board of Education has decided upon a very proper policy, which is that instead of making direct grants to adult classes (with the exception, on special grounds, of university tutorial classes) it will reimburse Local Education Authorities to the extent of 50 per cent. of their expenditure on such classes. This encourages the L.E.A. as well as the class, and places responsibility where it ought to lie—with the citizens of the local community. But it bears hardly upon classes within the area of reactionary authorities, since such classes lose not only what the L.E.A. might give, but the Board of Education contribution as well. This makes the duty of the citizen plain. It is that he should support and encourage the liberal Director of Education, and should equally criticise the reactionary one. Many Directors suffer from

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the shortsightedness and philistinism of the County, Borough or District Councils which they serve and which override their Education Committees. We as citizens are responsible for seeing that really qualified and constructively-minded people are elected on the local councils and to our Education Committees; that our local education policy is sound; that the officials who administer it do so in a spirit of helpfulness and not of obstructive conservatism. By demanding economy and efficiency of the right kind, we should be free to urge upon our fellow-rate-payers and taxpayers the importance of adequate expenditure upon adult education.

With regard to voluntary organisations, these fall, from the point of view of this Report, into two categories. There are those organised wholly for educational activities, and those which have a social or recreational basis, but which endeavour to develop also a distinctively educational aspect. As Christian citizens it is our business to know about these, their aims, methods, needs, possibilities. The chief adult educational organisations have already been named in the preceding section of this chapter.¹ None of us lacks opportunity to become acquainted with and actively to assist at least one or other of these. With the Y.M.C.A. and Y.W.C.A., the various types of club and social settlement work, and other movements of this kind it is worth while to throw in our lot so as to understand their aspirations and difficulties from an educational standpoint. We may be able to

¹ See *An Educated Nation*, and the Reports of the Board of Education Adult Education Committee.

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help them to establish the definite study groups, classes, lecture courses, musical, dramatic and handicraft societies that will appeal to their membership, as well as to keep the educational end in view throughout their social and recreational programme.

In every community the various agencies of an educational character need to be brought together, whether through joint conferences, an educational settlement, or other means, so that intellectual and social fellowship may be fostered, and a community consciousness created with respect to education as a whole (from the nursery school to adult education), by contact between parents, teachers, students and officials, working people, business and professional men, and even the folk of other lands.

When we come to the part which the Churches as such might play, a number of interesting problems present themselves. Evidently within their own special field they need to work out a fuller programme, to direct their energies to more serious and systematic educational effort, to utilise their existing resources adequately, and to make due claim upon others that are available for the teaching of the Bible, Church History, and the great common doctrines of the Christian faith. For this it seems clear that much closer co-operation between individual Churches as well as between denominations is required, locally and nationally. If they can demonstrate the value and importance to education, and not merely to dogmatic or sectional interests, of certain Biblical, theological, historical and psychological subjects they may find themselves called upon to go out and give what they have to other, even "secular,"

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organisations, as well as to their own people. But if they are to discharge this task, they will find it necessary to review their use of their respective ministries, of their premises, of Sunday. Can they not set aside men and women to a ministry that is primarily a teaching one? Can they adapt their buildings to group work, in an atmosphere of social and intellectual freedom, as well as to the observance of sacraments, public worship and preaching? Will they rearrange the routine of Sunday services so as to leave space at convenient hours for adult classes, or provide for these at the same hours as service is held?

It is a moot point, also, whether for any but purely propagandist purposes a distinctively denominational class is desirable—a Church Tutorial Class or a Free Church Tutorial Class, for example. Certainly it would seem almost essential that various points of view should be represented among the students, and it may be harmful if, by reason of denominational over-anxiety, tutors should be required to belong to a particular section of the Church.

In any case, even for the teaching of subjects which fall within their own particular fields, it can hardly be doubted that the Churches would gain greatly from frank and full co-operation with Universities and colleges willing to find competent tutors, and with voluntary bodies willing to organise classes in such subjects for students who prefer not to meet under Church auspices. Why should they not make more use, for example, of University adult education departments, extension boards, and

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joint committees for tutorial classes? Could they not put their most completely qualified clergy, ministers and lay people at the disposal, say, of W.E.A. branches, Adult Schools, Y.M.C.A.'s, and Educational or Social Settlements that may want tutors in any special subjects? On the other hand, of course, such bodies ought not to allow anti-ecclesiastical feeling to prevent them from availing themselves of the services of unprejudiced Christian scholars.

The great thing is that the adult educational work of the Churches should be thoroughly integrated with that of the other agencies in the community. They cannot themselves cover the whole field of adult education, even for their own members. Probably, if they are doing all they might do in providing for education in Biblical and related subjects, they will find their powers taxed to the full. But Christian education includes far more than this, and if it is to be secured, the share of non-ecclesiastical organisations in giving it will assuredly have to be recognised. This would mean that Churches would encourage their members to embrace the opportunities provided by other bodies for the study of economic, political, scientific, literary and artistic subjects. Unless they do so they run the risk of failing to develop in those members a really thoughtful, intelligent, practical Christianity, and of resting satisfied in equipping them for civic and national service only with abstract Christian principles which, apart from wise applications based on sound knowledge and wide human sympathies, will never change the world.

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Certainly if the Churches would approach the leaders of adult educational bodies in their neighbourhoods in a sympathetic spirit and ask how the Churches can help, they would receive in almost every instance a cordial welcome. Communities and organisations are of great importance. Their corporate life and action will of necessity be determined by the quality, spirit and purpose of the individuals who compose them and lead them. Where possible advance should be made by the group rather than by the solitary pioneer. But even where we cannot get community, society, or Church to move as a whole there is no need for the individual to despair. Yet no doubt much of what has been said in preceding pages will be welcomed by individuals who will say, "I agree : I should be only too glad to help to put these suggestions into practice ; but with conditions as they are in our town, our society, or our Church, there is no possibility of progress." Whatever the local circumstances, however, there is much that the individual can do, and so we come back to the responsibility and the opportunity of every Christian citizen.

He or she can at least know what the advocates of adult education mean by that term, what are the chief types of activity at present carried on in various parts of the country, and what is being done by the University, the Local Education Authority, or by voluntary organisations (including religious bodies) in the immediate neighbourhood or the surrounding district.

In the sphere of public life every citizen can

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exercise direct influence, both by voice and by vote, in favour of the election and appointment of those who have a real concern for education. There is much truth in the rather cynical observation that every area has the Local Education Authority that it deserves, and, after all, public opinion is determined by personal. It is the business of the citizen to understand what public officers and committees are *trying* to do, as well as what they accomplish, and to back them up where their ideals (as will often be found to be the case) are thwarted by an uninstructed and illiberal public opinion. To some may come the duty of serving on Councils or Education Committees. To some there is a call to leadership, organisation, and teaching in voluntary educational bodies. But a service that everyone can render is that of joining classes, study groups, Adult Schools and the like, as ordinary members, a course that will prove in every case an opportunity of both giving and receiving.

As members of Churches, people who really wish to serve the cause of adult education will find abundant opportunity as students, teachers, organisers, financial supporters, liaison officers of an unofficial kind between the "religious" and the "secular" organisations, and above all as unswerving and discerning advocates of the conviction that education and Christianity have an essential mutual relationship.

The problem of Education is a very deep and far-reaching one. Fundamental to all that we have said is the belief that personality can attain fulfilment only in relation to God, that civilisation and

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the Churches will have failed unless every personality becomes truly sacred, and that this is impossible save in that harmonious adjustment of all human personalities, with their various needs and possibilities, which we call an ideal society. In this connection, as in so many others, the question of Christian unity arises, and it seems evident, to us at least, that in adult education the Churches have a task wherein they can without difficulty unite, and wherein they must fail if they do not unite.

Some aspects of the adult education problem we must leave untouched. For example, environment, domestic, occupational, physical and recreational, has far more to do than we sometimes realise with the advancement or the arrest of the educational process, and those whose Reports deal with home life, the conditions of industry and commerce, housing and other social questions, the Press, the theatre, and the cinema, will be dealing with quite vital elements in our particular problem.

6. OTHER EDUCATIONAL INFLUENCES

This Report deals in the main with the problems of education as interpreted in the work of schools, colleges, or organised adult classes. The hours devoted to leisure or to the work of life obviously provide influences which are educational in the wider sense. These are dealt with by the Commissions on "Home," "Leisure," and "Industry and Property." In particular the Report of the Leisure group must be read as complementary to this Report.

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One consideration, however, may be urged here. With decreasing working hours, the period of leisure will be devoted (*a*) to pure recreation, and (*b*) to restoring the balance of a one-sided existence. Activities will often minister to both ends, but the purposes of the first are rest and the recreation of energy for work, and of the second, the development of a more complete personality. Even for the man whose activities are of the most absorbing nature, there is a duty of leisure as much as there is a duty of honesty. We would therefore commend to those working among young people the consideration, often overlooked, that by few means can greater permanent happiness be bestowed than by wise encouragement of intellectual and other interests. This requires faith, courage, and sympathy, and a certain lightness and delicacy of touch. Suitable leaders and teachers for this introductory work are greatly needed.

The place, indeed, of voluntary leisure-hour occupations, hobbies, in fact, should be a great one even in educational institutions. They provide an opportunity for initiative and self-expression which can hardly be found in any other way. They often have a more definite effect upon the tastes and interests of life than any studies in the classroom. There are schools which regard this encouragement of hobbies as almost the chief duty of their educational effort; but this is not a common thing; their importance should be far more widely recognised.

But we are thinking here mainly of leisure influences and opportunities outside of schools and classes,

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and while leaving the general subject to others, we add a few words on certain institutions which are consciously recognised as educational influences. These are the Public Libraries, Art Galleries and Museums. Though often used for recreational purposes, these may certainly be regarded as educational institutions. In many cases they are grouped in the same or adjoining buildings, and much which applies to all three can be stated under the head of the Public Library. One of the main thoughts of this Report—that of the need of a keener public appreciation of what education means—has its bearing here.

The intellectual and æsthetic activities of a district may be usefully linked with the Public Library. In some places it is the cultural centre of the whole neighbourhood, affording hospitality to student groups of all types. To adults there is a vital difference between sitting at a desk and sitting round a table. The Public Library is often the only institution in the district providing for adults an atmosphere of intellectual stimulus. Where surplus accommodation is available, the librarian and his Committee should encourage local bodies concerned with after-school education to make use of it, and so come to regard the Library as their “spiritual home.”

There is often an astonishing ignorance of what the Public Library contains. Miniature music scores, prints, local records of all kinds are stored in addition to books. Those responsible for boys' and girls' clubs, for Scouts and Girl Guides, for Student Groups, and the like, should introduce

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their young people to the resources of the Library and help them to feel at home there. Open access to the shelves is everywhere desirable. If lecturers giving courses, *e. g.* on foreign missions, natural history or literary subjects, will consult first with the librarian, they will usually find him most anxious to make arrangements for the fullest possible use of his books. The same obtains with regard to Art Galleries and Museums.

At present in many districts club leaders find the book provision inadequate and not up to date, and leave the Library severely alone. Now, however anxious librarians may be to cater for the needs of all the groups in the town, they must be largely dependent on the articulate demands. If Christian men and women who have received a good education take no interest in the Library and do not express their views, or help to give others something of their own sense of the wonder of the world of books, they must not be surprised if the Library provision tends to become one-sided and to cater primarily for the readers of third-rate fiction. Members of the Christian Churches should be willing and anxious to sit on Library Committees and book selection sub-committees, to point out not only the books which should not, but primarily the books which should be bought. Most Public Libraries, indeed, provide a suggestion book in which those interested may enter the names of books they consider should be acquired.

The development of rural libraries is of the greatest importance, and is largely due to the work of the Carnegie Trustees. Great service can be rendered

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in districts where village libraries are not in operation, by realising the possibilities of the Carnegie Rural Library scheme,¹ and the value of the 1919 Public Library Act. Help can be rendered by acting as voluntary librarians in villages and by seeing that, though the libraries have often to be housed in the village school, they do not therefore cater primarily for the needs of children. A village library should have both a fixed and circulating portion. To meet the needs of villagers who have forgotten how to read, or who read with difficulty, well-illustrated books should be included in the circulating book boxes which are supplied under the rural library schemes. In both town and country tact is required not to discourage the beginner who wishes to read a popular novel, but to lead him on, perhaps through historical novels, to books of travel, biography and history.

Many librarians render great service by sympathetic advice to readers. Talks and public lectures—both in Libraries, Museums and Art Galleries—are increasingly frequent. All this is in the right direction. The Libraries must not be dull or dead, nor merely depositories of books to while away an idle hour. They ~~must~~ be alive and forceful. What is needed is an increased pride in them and a surer vision of what they might become as centres of intellectual and spiritual activity, if properly utilised and adequately supported by public opinion.

¹ *Vide* Publications of the Carnegie United Kingdom Trustees (Eastport, Dunfermline) on the development of rural libraries. Cf. Public Libraries Act, 1919, 9 & 10 George V, Cd. 93.

CHAPTER VI
THE TEACHER

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EVERYTHING that has been said hitherto in this Report leads up to a final emphasis of the quality of the teacher. Regarding teachers in universities and secondary schools we have said our say in earlier sections of this Report. But we have still to add the extremely important problem of the right choice and training of the teacher of the masses of the people, the teacher in the primary school. More important than buildings and equipment, than even committees and codes and curricula, is the man or woman who is the chief human influence brought to bear on the child's mind for some hours every day. And in the teachers themselves, more important even than knowledge and skill is character and the outlook on life. Not that these things can be isolated from one another, or estimated in distinct categories. True knowledge means an enlarged outlook, true skill in teaching means an understanding spirit. But over and above academic qualifications and professional ability and enlisting them as its servants or using them as its limbs, comes the personality itself, impressing itself consciously, and still more unconsciously, on the younger minds it is in contact with.

Here, then, we have the very central point of the

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educational problem—the teacher, what he should be, how he is to be found, and how equipped and trained; and there is no point upon which it is more obviously the duty of the Christian community to concentrate its attention. Jesus' own method shows us this. All our thought of the supremacy of the spiritual, of religion as a unifying power, of the worth of the human soul, of human education as something greater than a training for employment or a supplying of information, tends in the same direction. There is no necessity to repeat here all the detailed qualifications of the good teacher which have been indicated or implied in the preceding pages.

At first sight modern methods of education may seem to make less demand upon the teacher. He has, in a sense, to efface himself in order to stimulate the more effectively. This conception of his function, however, means a severer test and a heavier tax upon him. We hear much, and rightly, of the importance of personality; but the following passage expresses a valuable interpretation of this thought.

“The nature of the personality that makes for efficiency is itself changing. Under the newer and more humane methods, which aim at giving each individual child the opportunity of making the best he can of himself, it is not the masterful personality that secures the real success, but rather the sympathetic personality. It is not so much dominance that is needed as understanding. The teacher of the future will be less concerned with impressing his personality on his pupils than with

gaining as much insight as he can into the personalities of his pupils, and trying to find in each of them the lamp that illuminates and the spring that motivates.

"Let not the teacher think that in stepping out of the limelight his personality will be eclipsed and his influence will cease. The better part of himself can never suffer eclipse. For it is the part that inspires his pupils—the part which kindles a joyous endeavour from within instead of imposing a dread pressure from without—it is this that will be remembered in future years with gratitude and affection by his pupils. And this part of his personality is obviously cultivable: for it depends largely on the insight that comes through knowing his pupils, and knowing his subject, and knowing how to bring these two factors into proper and profitable relations. It depends, in fact, on his acquaintance with child psychology and with the technique of teaching." ¹

We should not like to say that everyone taking up the Teaching profession should feel a clear sense of call to a great missionary purpose. Motives and aims are too unformed and blended at that stage; the future is not seen in a sufficiently defined fashion. Yet the roots of such a thought should be there. The boy or girl in choosing this career and in the years of preparation should feel with increasing clearness that this is a task that appeals, that here there will be found interest and satisfaction and scope for such gifts as are felt to be in their possession. These will not be gifts of intellect alone, but of humour, sympathy and friendly perception, of

¹ *Times Educational Supplement*, December 15, 1923.

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combined strength and flexibility of fibre—some dawning sense too of a life-work as an avenue of service in some worthy cause. Teaching at any rate should not be taken up by accident, or as a cheap way of getting further education, nor with the mere idea of getting a living.

It is good to think of all teachers, of whatever grade or variety, as belonging to one great educational service; and the more this can be kept in view and the thought embodied in the organisation of the work, the better both for the unity and co-ordination of all stages and types, for the elevation of the standard in every part, and for the improvement of the status of the profession in the public regard.

The Christian Church should be in the forefront in its estimation of the teacher's work, and in the effort to get the best possible men and women for it, and give them every chance of preparing themselves in knowledge, trained skill and spiritual understanding. The education we have outlined aims at making the most of our human raw material, aiding in the development of human lives enriched by the treasures of our heritage, and dedicated to the service of the Kingdom. Do we not want the very best for such a purpose? To come to definite material conditions, are we ready and zealous to pay for it, and to permeate public opinion with this readiness and zeal?

There may be thousands every year ready to enter the profession, and it may be said that we shall have to be content with average men and women. That is so; but our faith in human nature

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and Divine grace must be feeble if we cannot look to the enlistment of average human nature in this task, to the possibility of its rising nobly to the occasion and being transformed from character to character.

From the supreme opportunity for the child follows the supreme need of the best possible teachers; from the need of the best teachers follows the pressing duty of perfecting the methods of their training, and, pursuing our emphasis on personality, of putting first-rate men and women in charge of our Training Colleges and Departments. It is impossible to exaggerate the importance of this. The opportunities here of guidance and inspiration are of the utmost moment to the future quality and outlook of our people. And we would add to this personal need the desirability of a wise and living treatment of religious questions in these colleges. This should be first of all definite in the way of instruction in the right way of handling the history of the Hebrews, the narratives of the Gospels and the founding of the Christian Church, and be further supplemented by courses showing the growth of religious thought and the contributions of inspired thinkers and workers of all times.

And secondly, there should be such an atmosphere of seriousness and devotion, combined with a freedom of discussion and a bold but reverent search for truth, as will capture the minds and hearts of the students for a realisation of the greatness of their calling.

We shall not attempt here any detailed discussion of the supply of teachers or of the organisation for

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the work of training. But some facts and figures as to elementary schools should be known. The last available figures¹ give 56·7 per cent. Certificated Teachers, 33·5 Uncertificated, and 9·8 Supplementary.

Of the 56·7 per cent. Certificated Teachers only 81·2 per cent. (45 per cent., therefore, of the total) have completed a course of training approved by the Board.

In only a few cases does the qualification represent the Four Year Course—*i. e.* a Degree Course of three years with a year's professional training. In the very large majority of cases it is the Two Years' Training College Course that stands for the full qualification.

Yet it is only 45 per cent. of the total number of teachers who have had the opportunity of this short two years' preparation for their important work! Into these two years must be crowded not only their technical and professional training, but also their own higher education.

The bare minimum of two years is thus a pressing necessity for all teachers. The very least the country can do is to secure this for them. Money is required. There are not at present a sufficient number of places in the universities and training colleges. Thus every year many girls leaving school are obliged to become Uncertificated Teachers, as they cannot find a vacancy in any school or college.

It is easy for them to obtain work, and they may be tempted to take the easy way and drift into the schools without due preparation. The salary offered

¹ Board of Education Report, 1921-22.

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is not so good as that offered to the Certificated Teacher, but it is immediately available. The ratepayers welcome such teachers, for they are cheaper than the qualified.

The public must realise that it has an indispensable part to play. While the education of the children has to be delegated to the teachers, the public must find the funds to enable the teachers to prepare themselves thoroughly for their important work. There is nothing we desire to emphasise so much as the conception of the teachers' task which we have endeavoured to indicate in this Report, and the deep responsibility resting upon Christian public opinion to make their work fruitful.

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To carry out the foregoing recommendations will require a long term of years and a large increase in public expenditure both national and local. But the sum needed is not impossibly large. Even if in the end the present public expenditure on education were trebled, the increased productivity of the people and the accompanying economies in the field of public health, the administration of justice, public relief and the like, would make the nation gain financially as well as morally and spiritually. All Christian people should be prepared to shoulder their share of whatever financial burden is involved, and to do all in their power to create a public opinion which will willingly accept the necessary obligations.

Signed :—

ALBERT LIVERPOOL (*Chairman*).

C. A. ALINGTON.

*HENRY BROWNE.

MINNA G. COWAN.

C. I. EVANS.

HORACE FLEMING.

MAXWELL GARNETT.

R. B. HENDERSON.

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W. R. HUGHES.
M. L. JACKS.
T. PERCY NUNN.
W. J. PATE.
GEORGE PEVERETT.
F. E. POLLARD.
CHARLES E. RAVEN.
ARTHUR READE.
C. GRANT ROBERTSON.
F. R. SALTER.
E. SALTER-DAVIES.
T. H. SEARLS.
FANNY STREET.
JOHN S. M. THOMSON.
PHŒBE M. WALTERS.
Z. F. WILLIS.
A. MARY WITTEN.
BASIL A. YEAXLEE.

* *Note of Reservation.*—Having as a Catholic priest assisted in framing the Report on Christian Education, I trust that it will be found to contain much to commend it to my co-religionists and nothing directly antagonistic to our faith and principles. Necessarily, however, it reflects in large measure the mind of those who refrain from a dogmatic presentation of Christian truth, since they do not regard Christ's Church as a single concrete and organised body with power to speak authoritatively. This difference, even if negative in character, is yet fundamental enough to prevent my formally endorsing the document; and I have to content myself somewhat reluctantly with expressing my personal opinion that it contains much truth and wisdom, which ought to prove helpful to Christian Education in Great Britain.—HENRY BROWNE.

The members of the Commission, who, having co-operated in the preparation of the above Report,

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attach their signatures, do so as individuals and in no way commit the Churches or Societies of which they are members. The acceptance of the Report by a signatory denotes agreement with the general substance of the Report, but not necessarily with every detail.

CHAPTER VIII

CONCLUSIONS AND RECOMMENDATIONS

CHAPTER VIII

CONCLUSIONS AND RECOMMENDATIONS

THE signatories to this Report wish to add the following summary of their conclusions and principal recommendations :

THE AIM OF EDUCATION

I. The aim of Education is the full and harmonious development of the resources of the human spirit, the making of the perfect man or woman. Such a one will possess a single wide interest; a consistency of feeling, thought, and conduct; a perfectly integrated personality rightly related to the society from which it is inseparable. (P. 24, 54, 87.)

II. This single wide interest must be centred in a Christian conception of a living God as the essential principle of the universe; and it must be dominated by the supreme Christian purpose of fulfilling God's Will by advancing His Kingdom. (P. 29.)

III. With a view to building up such a single wide interest, whatever we study or teach must not be isolated from the great circle of truth, or detached from the idea of God. (P. 9.)

IV. Without sacrificing singleness of mind or breadth of view, Christian citizens must be well

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qualified by special knowledge and skill to achieve their supreme purpose in some particular form of service to their fellows. (P. 31.)

V. If it be true, as we believe, that ability to think hard, to apply and use one's knowledge and experience, can be increased by practice in concentrating attention, then it must be one of the aims of Christian education to cultivate ability of this kind by means of a strenuous discipline and much practice in hard thinking. (P. 31.)

GENERAL PROBLEMS

Teachers

VI. All those engaged in the work of education should conceive of their work as primarily that of fostering the fullest development of their pupils; they should all be inspired with the ideal of the Kingdom of God; and their relations among themselves should be such as to make the staff of school or college an ideal community. (P. 48.)

VII. Education depends not so much on the subjects taught as upon the personal quality of the teacher—upon living under the influence of persons who are themselves saturated with Christianity. (P. 19.)

VIII. More important than building and equipment, or than committees and codes and curricula, is the man or woman who is the chief human influence brought to bear on the child's mind for some hours every day. And in the teachers themselves, more important even than knowledge and skill are character and the outlook on life. (P. 177.)

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IX. The Christian Church should take the lead not only in the theoretical estimate of the supreme value of the teachers' work, but also in practical efforts to get the best men and women as teachers, and to give them every chance of equipping themselves in knowledge, trained skill, and spiritual understanding. (P. 180.)

X. If pupils are to develop a single wide interest rather than many separate interests, the instruction of any individual pupil should not be split up among too many specialist teachers. It is necessary to emphasise the importance of the unifying influence exerted by form-master or class-teacher, or it may be by house-master or house-tutor. (P. 82.)

XI. The education given to a pupil at each stage should be of such a type as will best prepare him for that which he will next receive. The curriculum in every school or college should shade into that which follows; that of the last whole-time school or college should include a specific preparation for the occupation that comes after; and continuity between school or college and whole-time employment should be preserved by means of a transitional period of part-time education. (P. 51.)

XII. The way in which any subject is studied should accordingly depend upon the length of time that study is likely to continue. One and the same subject should be studied in two quite different ways by those on the one hand who are to be expert in it and make it their own, and by those on the other who are to remain amateurs in regard to it. (P. 56.)

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Education and International Relations

XIII. The safest basis on which to build the Christian ideal of peace on earth is a strong public opinion in every country in favour of organising co-operation between the nations and giving political expression to their interdependence, particularly for the purpose of preventing war. Members of the teaching profession have in their hands the readiest means for the creation of this essential public opinion. (P. 68.)

XIV. A wider world outlook is needed on all the studies and all the experience of every pupil. It is not sufficient merely to introduce some specialised study of international affairs, whether as a new subject in the curriculum or as an addition to the present teaching of history or geography. (P. 71.)

XV. To become good citizens of the world English boys must first become good Englishmen; and to become good Englishmen they must first be good sons and brothers, and after that loyal participators in the affairs of their own neighbourhood. (P. 68.)

XVI. All young people should be given some general notion of world history, and they should be invited to consider the history of their native country, which will naturally claim the prerogative share of attention, as part of a large whole. (P. 72.)

XVII. If world co-operation is to be made a basic factor in the next generation's outlook on life, every teacher, whatever his subject, will do well to keep up to date in knowledge of the constitution and achievements of the League of Nations. (P. 73.)

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Religious Instruction

XVIII. Religious instruction should form a part of the training of all boys and girls. It is true that any lesson can be, and ought to be, and in the hands of a good teacher will be, a lesson in ethics. But it will still be necessary to provide some definite teaching on the right relations of man to God, and man to man. (P. 89.)

XIX. Religious instruction should be based upon the Bible or parts of it; and the Bible should be taught by someone thoroughly acquainted with the results of modern research as applied to that great literature. (P. 91.)

XX. "Simple Bible teaching" is no longer quite so simple as our grandfathers supposed. There are not enough teachers qualified to do what is now necessary. The public elementary school code should, therefore, cease to restrict religious instruction to the first or last period of the day's schooling. (P. 85, 86.)

XXI. It is generally held that every school-master should know something of boys' games; it is surely not asking too much that he should also know something of their religion. Moreover, it is important to secure the services of an expert on the staff of every school. (P. 93.)

XXII. The training colleges should provide definite instruction in the right way of handling the history of the Hebrews, the narratives of the Gospels and the founding of the Christian Church. And this instruction should be supplemented by courses showing the growth of religious thought

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and the contributions to it of thinkers and workers of all times. (P. 181.)

XXIII. In preparation for Confirmation or its equivalent the necessary doctrinal instruction should not be so stressed as to overshadow or obstruct the boy's own search for God. (P. 99.)

Corporate Worship

XXIV. The advancement of the Kingdom of God as the main purpose of the work of the school should be expressed in some regular form of corporate worship. (P. 48.)

Sunday Schools

XXV. Sunday Schools present one of the most obvious and immediate responsibilities of the Christian Churches. The rooms should be beautiful and cheerful; the school should be graded according to the age and development of the children, with consecutive courses of lessons suitable to each grade; the methods should be living and attractive, but the education should have a serious bearing upon the moral and spiritual problems which the children will have to face. Adolescent members of the congregations should be specially encouraged and trained to undertake the work of Sunday School teaching. (P. 100.)

XXVI. The work of Sunday Schools should include training and practice in the expression of worship and prayer, suited to the instincts and experience of the child, but on lines that lead to the forms of worship established in the Church to which the school belongs. (P. 101.)

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A System of Education

XXVII. We regard it as supremely important that all types and stages of education should be considered in their interdependence one upon the other, and we desire to recall the statement made by the Board of Education (Circular 1119) in the year 1919: "One of the most important purposes of the Education Act, as explained by the President of the Board of Education in the debate upon the second reading of the Bill, is to establish the principle that all forms of education shall be considered as parts of a single whole, and to secure that all Local Education Authorities, so far as their powers extend, shall contribute to the establishment of an adequate national system." (P. 102.)

XXVIII. Christians and the Christian Church should strenuously refuse to sanction any condition of social life that prevents or warps the growth of any of the children of our Father, and, in particular, should take measures to prevent the limitation of the educational opportunity of any, whether child, adolescent or adult, by reason of social position or family income. (P. 102.)

XXIX.—There should be open to all a continuous system of educational institutions provided by the public authorities. Side by side with these, there should be many types of educational establishments which the State or Local Education Authority only touches in order to insist upon inspection by some competent Authority as a guarantee of efficiency. This dual system should result in healthy rivalry and a higher standard of work in public and private

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schools alike. It should also afford scope and opportunity for men of unusual personality or communities with some special point of view. (P. 54, 55.)

XXX. There should be available scholarships, together with such maintenance allowances as are required to secure that every kind of education is brought within the reach of all boys and girls of sufficient educational promise, whatever their place of residence or their private financial circumstances. (P. 102.)

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Nursery Education

XXXI. The child should be looked on, not as an undeveloped man or woman, but as having a personality of its own, appropriate to its particular age. (P. 106.)

XXXII. The child is beginning to find in God a ground of unity for knowledge and for life. The experience of God should be explained and emphasised in terms of life as the child sees it. (P. 108.)

XXXIII. Nursery education is of such critical importance that parents should, in selecting nurses for their children, attach predominant importance to personal character and outlook. (P. 109.)

XXXIV. In many homes there are not only no nursemaids, but the parents have neither time nor space for the great duty that is theirs by nature. Nursery schools meet a real need. Effect should be given to the proposals in the Education Act of 1918 for developing schools of this type, and a special effort should be made to find the right kind

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of teachers and to give them sufficient suitable training for this work. (P. 109, 110.)

Primary Education

XXXV. The public elementary school is an institution whose object should be to make the best of the nation's children. Its site, its playing-fields, its class-room, its furniture, its walls, its curriculum, its discipline, its teachers, its corporate life—all these must be worthy of the great enterprise. If they are, the school will be a real home of romance, a proper palace of childhood. (P. 112.)

XXXVI. Education is crippled and incomplete because of the false standards on which we have built so much of our social life, and the consequent confusion and distresses. The urgent problem of the social cleavage that the present education system so seriously aggravates would be solved by securing the right kind of primary schools, staffed by the right kind of teachers. This will come if a Christian public opinion cares enough about it. (P. 118.)

XXXVII. Classes must be reduced to such a size that individual attention, personal relationships between teacher and pupil, and free methods of handling both subject and class become possible. (P. 114.)

XXXVIII. Every school should stimulate the use of a library from which books may be borrowed. A love of books combined with a knowledge of how to use them is a lasting fruit and a lasting instrument of education. (P. 116.)

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Secondary Education

XXXIX. The years from twelve to eighteen should constitute one continuous period of secondary education. All young people up to the age of eighteen should remain within the purview of the State for educational purposes, even when their whole-time schooling continues up to sixteen. The Education Act of 1918 goes a long way towards making provision for this great change, but to come into effect it requires a great change in public opinion. The Churches should realise their responsibility for bringing about the full operation of the Act. (P. 119.)

XL. Our system of education should be organised accordingly so that primary and secondary schools will mark real educational stages instead of suggesting social distinctions. At present less than 5 per cent. of the whole number of children in English elementary schools go on to grant-earning secondary schools. (P. 119, 121.)

XLI. With a view to reducing the disintegrating effect of external examinations upon the unity of the school curriculum, the schools should take fuller advantage of the permission to submit their syllabuses to the external examining bodies who conduct the School Certificate and Higher School Certificate examinations. (P. 123.)

XLII. The scope of existing School Certificate Examinations should be widened to include music, art, handicrafts and the like, and in particular, so as to render the examinations suitable as leaving examinations for Junior Technical Schools, or other

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schools of a secondary type which have a leaving age of sixteen. (P. 124.)

XLIII. The value of the corporate life of the school is insufficiently appreciated in many places, where more importance should be attached to the activities in which this common life expresses itself; corporate worship, games, societies, and the rest. (P. 125.)

University Education

XLIV. It is the nation's interest to secure University education for all young people who can profit by it; and to make sure that every boy or girl of sufficient promise is enabled to obtain the kind of secondary education which prepares students for the universities; and it is the duty of university authorities to avoid imposing conditions of entry which are educationally unnecessary or liable to exclude candidates who, if once admitted, would repair the defects in their preparatory training. (P. 136.)

XLV. The chief, though not the only function of the British university, still is to give a liberal education to those who come under its influence. One of the functions of a liberal education is to train us in the art of finding the truth, truth that is reached by the discipline of the will as well as by the discipline of logic, truth of heart as well as truth of mind. Truth of this quality a student attains only after long apprenticeship under exacting teachers, and generally in comradeship with fellow-learners. (P. 134.)

XLVI. More should be done to help the univer-

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sities to encourage investigation. For certain kinds of research the British (and not least the English) are eminently well fitted by their insight and by their sensitiveness to reality. (P. 133.)

XLVII. In future, if advanced study and research become a more important part of British university life, the number of graduate students from overseas will increase. This will assist a much-needed development of the international side of British university life. (P. 139.)

XLVIII. Much more money will be required from Parliament, Local Authorities and private benefactors in order to equip the old universities for their duties as international centres of learning and of study, and to furnish the newer universities with the residential colleges and the larger staffs of teachers which they need if they are to achieve what the older universities have done in corporate life and in the tutorial guidance of individual students. Without residence and tutorial superintendence the universities may produce men of intellect, but will not give us men of character who will put first things first and teach men so. (P. 140.)

Adult Education

XLIX. Full recognition should be given by the Board of Education, Local Education Authorities, and the universities to the place of adult education as a vital part of the national scheme of education. (P. 161-4.)

L. While increased financial support of adult education from voluntary sources is urgently necessary, the amount of rate and State aid allocated

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to adult education as compared with the amounts given to the other stages is utterly inadequate and ought to be substantially increased. (P. 155, 163.)

LI. If adult education is to be developed in accordance with the best interests of the community, part-time day continuation education up to the age of eighteen should be made compulsory. (P. 160.)

LII. All possible encouragement and assistance should be given to existing adult educational organisations in the extension and strengthening of their work and in the attainment of closer co-operation with one another and with the Local Education Authorities with a view to reaching all types of adults in the community. (P. 165.)

LIII. Steps should be taken by the Churches to investigate the causes of the present deficiency of adult educational effort which characterises them and to develop adult education, especially in subjects directly related to the Bible and to religion, among their own members. (P. 156, 167.)

LIV. The Churches should seek definitely to co-operate with other bodies in the general movement of adult education, particularly by encouraging their members to join in such activities whether as students or teachers. (P. 169.)

Public Libraries

LV. More use should be made of Public Libraries and of help which the librarians are able and ready to give to students and teachers; and more should be done to put into effect the Public Libraries Act of 1919, both in urban and in rural districts.

EDUCATION

Members of the Christian Churches should be willing and anxious to sit on Library Committees and book selection sub-committees, to point out not only the books which should not, but primarily the books which should be bought. (P. 173.)

FINANCE

LVI. To carry out the foregoing recommendations will require a long term of years and a large increase in public expenditure both national and local. But the sum needed is not impossibly large. Even if in the end the present public expenditure on education were trebled, the increased productivity of the people and the accompanying economies in the field of public health, the administration of justice, public relief and the like, would make the nation gain financially as well as morally and spiritually. All Christian people should be prepared to shoulder their share of whatever financial burden is involved, and to do all in their power to create a public opinion which will willingly accept the necessary obligations. (P. 187.)

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BASED ON REPORTS FROM VARIOUS GROUPS AND
ADOPTED BY SPECIAL COUNCIL MEETINGS HELD
IN JUNE 1923, IN GLASGOW AND EDINBURGH
AT WHICH REPRESENTATIVE EDUCATORS WERE
PRESENT

Chairman, Glasgow.—Rev. David Watson, D.D.
Chairman, Edinburgh.—Rev. Harry Miller, D.D.,
G.B.E.

Hon. Secretary.—Miss M. G. Cowan, M.A.

THE CITIZEN OF GOD'S KINGDOM

If Scotland as a whole could be clearly conscious of her aim in the education of her young people, and could conceive that aim as the fulfilment of the manhood of Christ, many of the present controversies in education would fall into a new perspective. Belief in the doctrine of the Holy Spirit, in progressive revelation, entails a progressive ideal of education. The new thought to-day is the social nature of the Gospel; hence the emphasis throughout on the social nature of education, and the consequent adaptation of curriculum to individual needs, in order that the individual may be fitted to render due social service to the community. This

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aspect of education should be apprehended in the homes of the parents as well as by the teaching profession. Two sentences in the Conference questionnaire are stressed, as expressing the common thought on this point :

“ Each human being enshrines a thought of God, and is intended to become a complete personality.”

“ Self is realised and expressed in service, even to the point of sacrificing self.”

From this standpoint there can be agreement on the main principles of education, but on the application of these principles and detailed questions of technique, diversity of opinion necessarily exists. A recognition of this fact results indeed from the conception of personality and freedom involved in the above ideal. The resolutions on pp. 225 and 226 are based on this Report, and are framed by the Scottish Council with the assistance of educational experts specially co-opted for this purpose.

THE MAKING OF THE CITIZEN

Although educational influences are many (and some are dealt with by other Commissions), we are chiefly concerned with the administration of the State schools. This hinges round the Local Education Authorities, and the importance of securing an Authority representative of all the interests involved is therefore stressed. Owing to historical circumstances there are naturally a large number of ministers on Education Authorities, and it is

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therefore of importance that their influence on these should be in the best interests of true education. In the past, under the system of small School Boards, opposition tended to occur between the Boards and the local staff. Where, as in the majority of cases, the Boards included the local ministers, there was a constant possibility of opposition between them and the teachers. Under the new system of larger areas there is more opportunity for a spirit of co-operation and recognition of common ideals.

The Church can further education in various ways :

(a) By teaching that there is no better way of serving God than by working in education, as members of an Authority, as teachers, or in any other way.

(b) By recognising that the fundamental truths of Christianity, held in common by all branches of the Church, can be taught by common consent and co-operation in the schools of the people.

(c) By sympathetic interchange of opinion, and by the fostering of a deeper spirit of trust between parents, teachers and administrators.

(d) By keeping in close touch with the educational ideals of the workers, and of their organised leaders.

There is difference of opinion as to the direct representation of the Teaching profession on Education Authorities, but the presence of teachers on the National Executive, on the Provincial Training Centres, on the National and Local Advisory Councils, as well as on the School Management Committees, secures, to a certain extent, their direct contribution to administration.

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Parental co-operation.—Close unity between the school staff and the parents of the children is vital. Yet few efforts have been made in Scotland to secure this continuous co-operation. The representation of parents on School Management Committees, and on School Committees, especially in the urban districts, has not been secured owing to the failure of the Authorities to use the opportunity, and to the apathy of the parents. The parents appear to hesitate, especially in a large school, to encroach upon the teachers, lest they interfere with school discipline. Yet co-operation is essential in such matters as proper diet, adequate sleep, control of entertainments, and regulation of house-work. A systematic scheme has recently been adopted, which has met with great appreciation :

- (a) Parent days (in Infant Departments only).
- (b) Interviews with individual parents, who are constantly invited to the school.
- (c) A series of parents' meetings on specific problems.

Financial considerations.—Finance is the crux of the whole situation. Good education is costly, and increasingly so. If as a country and as Christians we are determined to have it, we must be prepared to pay the cost.

STATE SCHOOLS AND OTHERS

From a purely democratic point of view it might appear advisable to compel all children to attend the State schools. Yet a parent ought to have the liberty to choose, within limits, the kind of education

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he desires. Further, there is the danger of education becoming too rigid and stereotyped, if experiment outside the State schools is forbidden. Through Christian ideals it is possible to get a unity of purpose in education amongst all strata of society, which, without extinguishing the independent school, can overcome the class consciousness of to-day. Differentiation in curriculum should not mark social distinctions. The State schools should offer variety, and embody the best educational thought of the period. Private schools should be inspected.

CONTINUITY OF EDUCATION

On no point is there more unanimity of opinion. "The young person must have the opportunity of continuous education, and must not be allowed to leave school as an 'adolescent.'" "There is a definitely Christian attitude toward the raising of the school age." "The Christian view is that if the present interests of parents, employers and children seem to conflict, the interests of the children should be made primary." Two main principles appear to have weighed with groups in reaching their decision :

(1) The Christian doctrine of the value of the individual.

(2) The psychological fact that the period of adolescence is one of the most formative in a child's life.

The ultimate age for leaving school is placed at sixteen or even eighteen, with immediate raising to fifteen years, according to the 1918 Act.

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There is also strong advocacy of Compulsory Continuation Classes.

Co-education.—Elementary State education has been co-educational from early days, and the later development of secondary education under the Authorities is thus mainly co-educational. The tradition of the Burgh High Schools, in the larger towns, has been for boys only, and the later Girls' High Schools naturally perpetuate the same tradition for the opposite sex.

One circle writes :

- "While in the late years of school life it may be necessary to teach boys and girls in separate classes owing to different courses of study, these classes should be in the same school and under the same head teacher, in order that there may be ample opportunity, under wise supervision for that mingling and meeting of the sexes that conduce to the establishment of mutual relations of respect and esteem and to the preservation of purity of thought and conduct."

DISCIPLINE AND FREEDOM

There is evidently much heart-searching amongst teachers and others on this point. There is a desire for greater freedom, and at the same time a hesitancy to embark upon untried methods, which might prove perilous to the stability of society. The freedom desired for the children is freedom in a controlled environment, an ordered freedom which

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does not militate against the freedom of others. Through such freedom the child will attain to that self-discipline which makes the individual really a free personality.

One Training College lecturer asks :

“What about the effects of training up a child in the way he should go so that he may be forced into adult moulds before he is old enough to protect his own personality? Is it right to indoctrinate the child, *e. g.* with a catechism, either the Shorter or the Socialist or any other?”

Similarly :

“It is the person that matters, but not simply the person after education. The personality is of importance at every stage. The conscience of a child is as important as the conscience of a teacher. This has often been forgotten in discussions about religious education.”

Another professional group writes :

“The use of authority is to set right standards and high ideals before the children, and to guide them to make these their own. At a certain point in development of every child comes the clash between the *ego* and the *cosmos*. Authority, rightly used, steps in here and helps the child to bridge the difficulty.”

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“Wise use of authority is the only effective safeguard against anti-social characteristics which modern educational methods do otherwise, in fact, tend to call forth, and at the same time the only guarantee of the development of moral consciousness and sense of corporate life on the part of the child.”

It is evidently of importance that encouragement should be given to all wisely directed experiments in “the New Discipline.” At the root of the movement there is a conception of personality which lies very close to that of Jesus Christ.

The staff.—More freedom is desired for the teacher. This freedom is necessary in order that his individuality and personality may influence his pupils in the best way possible.

The curriculum.—In general the present elementary curriculum would do justice to the average child if the conditions under which it is worked were satisfactory, *e.g.* the impossibly large classes, an inefficient system of tests, etc. Others consider that more freedom should be given to the teacher and more time for such subjects as :

- “(a) Physical culture—gymnastics and games.
- (b) Nature study.
- (c) Constructive work—practical and artistic.
- (d) Self-expression, *e.g.* through dramatic work.
- (e) The study of real literature.

“For this purpose time might be gained by employing better methods in the subjects of the ordinary time-table, *e.g.* the decimal system, reformed spelling.”

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Others stress the importance of developing the æsthetic nature of the child, and comment on the lack of beauty in many of the school buildings throughout Scotland.

As regards adolescents, greater variety of choice with more scope for the practical creative type of child is asked for. This desire is in large part met by the new options under the new Code, 1923. Civics should be taught in closer relationship to the actual life of the district. History teaching requires revision from the international point of view.

“History is the subject which requires most re-consideration in any attempt to secure the predominance of the Christian point of view, as written and taught. Serious charges lie at its door. It fosters national antipathies. It is frequently untrue. It must be written on broader lines and submitted in the case of every country to the criticism of teachers in other countries so as to discover its defects.”¹

GAMES

The formative value of term games is emphasised, also the importance for the Day School teacher of contact with his pupils under camp auspices.

RELIGIOUS TEACHING AND RELIGIOUS ATMOSPHERE

It is a commonplace in the discussion of the part that religion should play in education, that its

¹ Attention may here be drawn to the new Syllabus for History drawn up in Edinburgh by the History specialists and Elementary Headmasters, and approved by the Authority for use in the schools.

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influence should not be confined to specific periods of religious instruction, but should be diffused through the whole work of the school. This theory is generally translated into concrete terms by thinking of a special attitude to life being created by the personality of the teachers, and manifesting itself in certain ways of thinking and behaving. Its significance for the curriculum, however, is rarely realised, and yet it was along this line that some of the greatest educational thinkers of the last century directed their thoughts and endeavours.

Froebel, who was not merely the inventor of the Kindergarten, but in a unique sense the philosopher of Christian education, had this point of view constantly before him throughout his discussion of the curriculum. According to him, God reveals Himself as the principle of unity in things, and the essence of education as an individual process is a progressive growth towards union with nature and man and so with God. Hence Froebel insists on the educator continually emphasising the connection of all the experiences which seem in the first instance separate and unconnected. This involves, in the first place, a linking up of the facts in each subject and in the second place a correlation of all the subjects of the curriculum. The modern time-table with its rigid periods and compartmental treatment of the different branches of learning is fundamentally wrong in this respect. It accustoms the child mind to think of the world as a number of different facts or aspects, and defeats the purpose of real education by obscuring the inner connection between the several studies, and between learning and life.

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The disciples of Herbart, though differing from Froebel in their philosophy of life, were at one with him in regard to the necessity for unifying the mind through correlation of the school subjects, and they added a new idea of great practical value. You can only get a well-rounded ethical personality in your pupil, they said, by helping him to co-ordinate all he learns into a well-connected system for the purposes of life. And, farther, this means making the humanistic subjects (subjects like literature, history and religion, that deal with some great concern in human life) the core of instruction, round which all the other subjects are grouped. In practice this turned out to be difficult to work, without sacrificing mathematics and the sciences, but there is a great underlying truth of profound consequence for those who seek to make religion dominant in the curriculum. It is an important fact that religion, in the ordinary sense of the term, is clearly akin to art, philosophy, literature and history, as expressing the spiritual nature of man; or, putting it from the other side, that the Spirit of God finds expression in a whole range of great human interests cognate with religion. The implication of this is that there are many roads to God, and that, in a very real sense, the religious spirit is being cultivated in schools when boys and girls are learning to appreciate beauty, goodness and truth in any of their manifold forms.

All this has a special bearing on the curriculum of the Secondary Schools. The Secondary School has a double function. It serves as a preparation for young people making for a professional career,

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and it helps in the wonderful expansion of personality which comes to all youths in adolescence, on the road to citizenship and developed manhood or womanhood. Those who dwell mainly on the former aim of secondary education are apt to look askance at the less intelligent pupils and try to exclude them from the privileges of this education. But it must never be forgotten that the deeper purpose of the Secondary School is not to prepare for vocation, however exalted, but for life itself, and that every boy and girl is entitled to such an education in the humanistic studies as will open up and keep open the realms of the spirit. If the studies that prepare for the professions fail to give the spiritual education to any considerable proportion of adolescent pupils, the conclusion would seem to be that some revision of the secondary curriculum is required. The new regulations in S.E.D. Circular 60 outlining the Day Schools Certificate (Higher) open out new and varied possibilities. Revised options are also expected for the full leaving certificate. Both from the personal and social side a secondary education in the basic subjects relating to nature and man is the necessary equipment for the citizen of to-day. If there is a conflict between the professional and the human aim of the Secondary School, the former ought to be subordinated to the latter. The training for life, in the case of boys and girls as a whole, is of more account than the training for a profession in the case of the comparatively small number of clever persons.

Religious instruction has played a large part in Scottish national culture. The inclusion of the

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denominational schools under the recent Act has placed the subject in a new position and has made its retention inevitable in schools of all types. Under this Act Roman Catholic and Episcopal Schools were transferred to the Authorities with special provision for the retention of their specifically religious character. Provision is also made for any such new schools required owing to increase of population. In the ordinary public schools the continuance of religious instruction and the expenditure of money thereon is within the option of the Authority. All Authorities have exercised this power. The position is as follows:—

Religious instruction is given by class teachers in Elementary Schools, and in primary departments of Secondary Schools by specialist teachers of other subjects willing to undertake it, or, when the school is not too large, by the Head. Religious instruction is also given through school prayers. By religious instruction is understood Scripture teaching, and practical ethics based thereon. Under some Authorities, catechism is taught, but, on the whole, doctrinal teaching is absent. There is no religious difficulty in Scotland. In general, however, it must be admitted that many of those who give Bible teaching (1) are not specially qualified to do so, *i. e.* by systematic training and scholarly study of sources, (2) do not recognise the necessity of Bible scholarship.

The possibility also exists of class teachers in Elementary Schools having to give religious instruction who do not wish to do so. Thus one writer asks :

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“ Is the only proper teacher an explicit Christian ?
Are all teachers in the public schools to be forced to teach religion as a condition of employment, irrespective of their own character ? Or, putting it negatively, are non-Christian teachers to be excluded from the schools ? And by what test ? ”

If religious instruction is to be given in the right atmosphere it would appear vital that this difficulty should be met. By reorganisation of staff, and, if necessary, by placing the Bible period at the end of the school morning or afternoon, no teacher need be forced to undertake this work. It is unlikely that the necessary number of Elementary teachers who keenly desire this opportunity of influencing their pupils would not be forthcoming. The introduction of specialist teachers for this subject would be deprecated by many as separating a class teacher from his or her pupils at a vital point of contact. In the Secondary Schools there is ample choice, and the difficulty does not arise.

The function of the Church in relation to religious instruction in the schools (apart from the denominational schools) is important. While inspection, as inspection, is to be deprecated, the Church as such has a contribution to give, and much help can be given by the visits of ministers to schools as fellow-workers with the teachers, and as consultative specialists in their own sphere. Any official organisation which facilitates this is to be welcomed.¹

¹ Cf. Edinburgh system of official visitors to give Religious Instruction Classes.

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The further training of the teacher in this subject can be met by the Provincial College Lectures, by Summer Courses organised by the Churches, and by the Teachers' Christian Union Groups.

UNIVERSITY

The functions of the universities may roughly be described as the increase of knowledge, training for the professions, and the maintenance of the culture and intellectual life of the community. It is vital for the community that the professions should be recruited from the whole community, and that therefore the university training for the professions should be accessible to all who have the special aptitude required, whatever their economic circumstances.

In the opinion of some circles, everyone fit for university education can, and does, in Scotland, receive it if it is desired. In other Reports it is represented that the maintenance allowances are not sufficient to carry the really poor through the course.

But the spiritual gain to individuals from a university training comes less from the instruction given in lectures than the opportunity which university life affords of free contact of mind with mind. Much more needs to be done in the Scottish universities to make corporate life a reality. Approval is expressed in the Reports of the new developments in the tutorial system, and in the encouragement of Hostels, in all that introduces

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more individual relationship between student and teacher, and between students themselves.

The aim of the university should be, as stated in one of the Reports, to form :

“The centre round which the intellectual life of the community revolves, and so to provide a contact with higher and broader thought in its application to life, which shall be available to every class and rank.

This is for the many, and presupposes a popularisation in the best sense of the results of all knowledge. It ought to raise the ideals of the community and act as an incentive to progress.

Practical measures would include the introduction and practical development of the following :

- (a) Series of *public* lectures from time to time. This would ensure continued contact for the alumni as well as helping the public to take stock of schools of thought, and would add to the power of the University in national and municipal life.
- (b) As a pioneer, the University should represent the new forces of modern life by founding chairs or lectureships, in *e.g.* Domestic Science, Dramatic Art, Class Psychology, etc.”

University education is not like other education, a preliminary training, too, but is an accompaniment

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of life. It is vitally important in a democratic community. The universities must play their part in dispensing that knowledge of the ideals and possibilities of common life, and of the application of such ideals to concrete problems of citizenship, without which any real democracy is impossible. But the creation of this knowledge is a joint task; it needs the concrete experience of the ordinary artisan as well as the learning of the university teacher, and the success of any work done by the universities will depend upon the people becoming more conscious of the need for such knowledge, and creating an organised demand.

The Churches have their part to play in this organisation of demand. The best adult education is always based on the corporate life of a small community, and that the Churches can give.

ADULT EDUCATION

All the groups were emphatic on the need for the development of a more thorough national policy to deal with this question.

“Adult education should provide for physical, intellectual, æsthetic, and spiritual development—in short, for a fuller life, and it should have universality and continuity. The present facilities are inadequate. There is much overlapping. Better organisation is needed. It should be brought within the national system of education and more closely related to the universities.”

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Higher education is referred to as the "common cement of culture." The need not only for supplying facilities but for stimulating demand is emphasised in relation to industrial and international movements, the realisation in fact by the adult of his position as a world citizen.

The magnificent work done by the W.E.A. is recognised, and the necessity pointed out for further action by the Education Authorities.

"Educational Authorities should make special provision for the Education of the adult. Such schemes should allow of the widest freedom in choice and treatment, and cultural education should form a most important factor."

THE INFLUENCE OF THE CHURCH

The Church's influence on school education is indirect, but vital. In its own Sunday Schools it should lead the way with the best methods, be a pioneer in education. The educational value of the sermon is stressed in one Report :

"Sermons—a form of religious instruction—might be arranged in some kind of sequence, in accordance with the growth of spiritual life. Ministers should be more willing to discuss the difficulties of the inquiring mind. Truth can be freely and openly discussed in the church and out of it. Adhesion to traditional dogma cannot, to-day, be regarded as essential to the honourable appellation of 'Christian.'"

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The training of a minister should include training in the principles and methods of education, and there should be possibilities of specialised work of this type within the Church organisation.

THE TEACHER

1. *Qualifications of the teacher.*

(a) Intellectual and academic. There is a (general) desire for the raising of the standard of admission to the Training Colleges to that of the Leaving Certificate, the recognised conclusion to a full Secondary Course. This is in line with the official recommendations of the Provincial Centres and of the Educational Institute.

Opinion is divided as to whether a university education is necessary for all branches of education. This position is probably met by the new movement for a minimum three years' course at the Training Colleges, which would provide opportunity for advanced study on specialised lines for such prospective teachers of infants as do not desire University Degrees. Additional practice in teaching would also be provided and the whole standard of the profession raised. It should be noted that of 3316 students in the Training Colleges in October 1922, 316 are taking the graduate course.¹ Of the 25,815 teachers in recognised schools in Scotland, 4,972 are graduates, nearly 20 per cent. of the total.

(b) Moral and religious. "Love of children, a

¹ National Committee, Third Annual Report, 1922-23.

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heart for the work, this is the most important thing."

2. *The recruiting of teachers.*

Causes which have discouraged recruiting in the past are named, as :

- (a) Financial prospects.
- (b) The fear of bureaucratic control.
- (c) The fact that teachers tend to be "a race apart."

(a) Has to a certain extent been removed by recent action.

(b) Remains a problem which can only be fully solved by the securing of administrators in every sphere who are deeply imbued with the spirit of vocation, and to secure this is part of the Church's function in education.

(c) The public conscience undoubtedly needs to be roused on the need for a greater social recognition of teachers. There is a tendency to associate more with one's own profession, and solitary teachers, especially in towns, tend to become isolated. If Civics are to be well taught, the teacher should have an active share in the life of the larger community. Probably in no profession is there a greater danger of sterility of spirit; and, where possible, teachers should be allowed freedom to visit other schools, to attend "refresher" courses, and to travel.

RESOLUTIONS

1. That the Church should stimulate the Christian conscience of the people in order that

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persons imbued with spiritual ideals of education may come forward as teachers and as administrators.

2. That a deeper spirit of trust in one another is required between parents and teachers and administrators.
3. (a) That Local Authorities should include acting teachers, and that the necessary legislation should be introduced to secure their eligibility for election.
(b) That the Teaching profession should be consulted for all appropriate purposes by Education Authorities, in order that the educational aspects of every problem be clearly visualised by members.¹
4. That, from a Christian standpoint, education should be a first charge on the nation's finances.
5. That the age for full-time education should be raised as soon as possible to fifteen, with the necessary changes in curriculum and social organisation to secure that the individual needs of both rural and urban children are met, and that the economic hardship entailed on parents is not too great.
6. That the principle of Compulsory Day Continued Education either in Secondary Schools or in part-time Day Classes up to eighteen years of age be put into practice as soon as possible, and that the need for a relative adjustment in industrial organisations be recognised.

¹ 3 (a) was passed by a majority vote in Glasgow, but rejected in Edinburgh, 3 (b) being substituted.

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7. That the new educational ideal of Discipline through Freedom is in essence one for the followers of Him whose service is perfect freedom. That every encouragement should be given to teachers who are endeavouring to work this ideal out by various methods, with due regard to the life of the community.
8. That the size of class in Elementary or Secondary Schools should not exceed thirty in number.
9. That the giving of religious instruction in all schools should only be undertaken by such members of the staff as are qualified and willing to do it, and that the introduction of specialists, except in some secondary schools, should be avoided.
10. That it should be recognised as one of the essential functions of the university to give non-vocational adult education in the knowledge that is essential for the organisation of the life of the community, to all who feel their need of such knowledge.
11. That the Churches should seek to co-ordinate the educational work which they now do, find it a place in a national scheme of adult education, and endeavour to stimulate among their members the demand for such education.
12. That greater recognition should be given to the services of teachers; that further efforts should be made to improve the standard of training and draw the schools, through their teachers, into closer touch with the community.

DRAFT RESOLUTION

TO BE SUBMITTED TO THE CONFERENCE AT
BIRMINGHAM

The Conference approves and adopts the conclusions and recommendations set forth in the last chapter (pp. 193-206) of the Education Commission's Report; and the delegates pledge themselves to endeavour to persuade the bodies they represent to do all that lies in their power to give immediate practical effect to these proposals.

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